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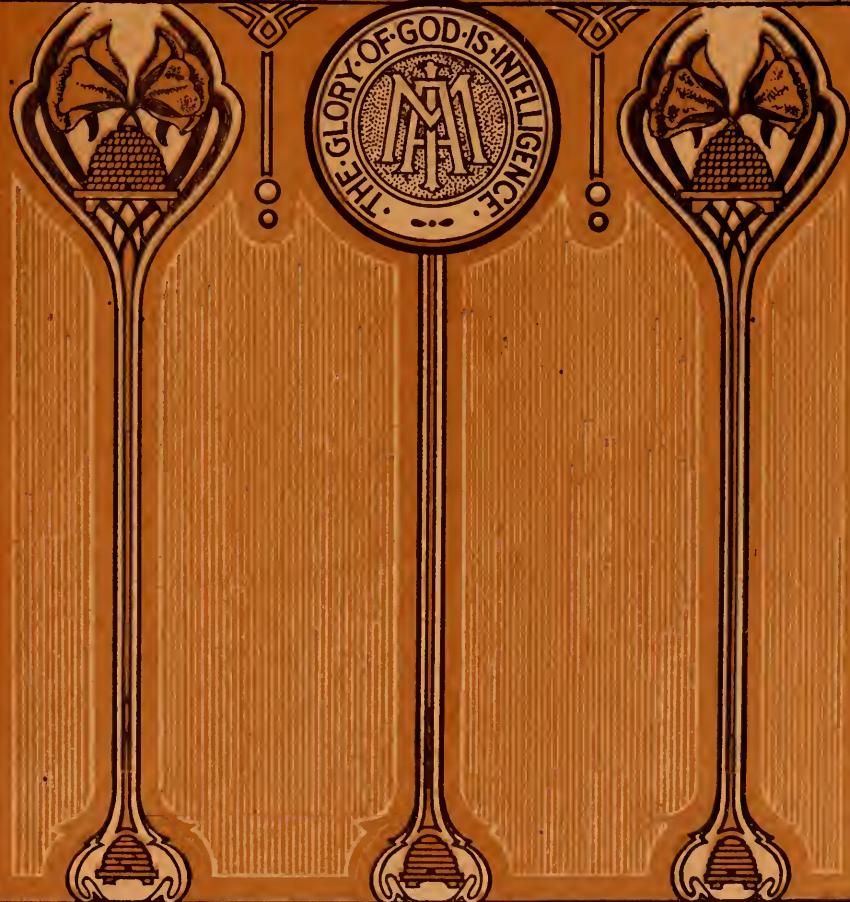
A. S. BURLESON, Postmaster-General

Improvement Era

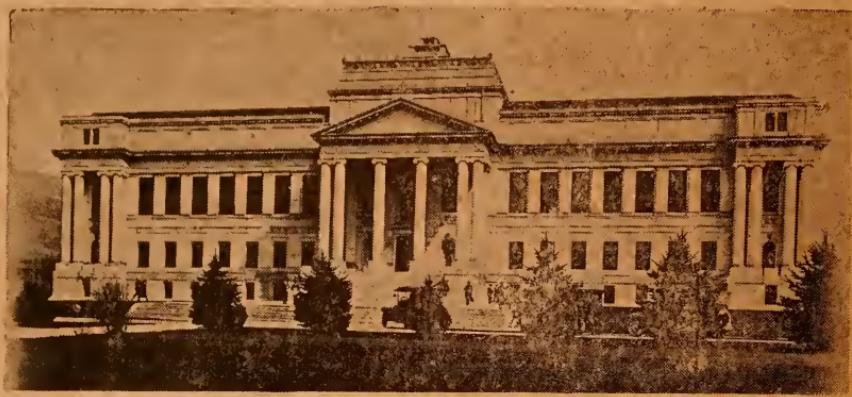
Vol. XXI

AUGUST, 1918

No. 10



Organ of the Priesthood Quorums, the Young Men's Mutual Improvement Associations and the Schools of the Church of Jesus Christ of Latter-day Saints
Published Monthly by the General Board at Salt Lake City, Utah



THE AUTUMN QUARTER
AT THE
University of Utah
Begins September 26th

Nothing could have shown more clearly the distinct advantages of university training than the present war.

On every hand we see that, in the long run, positions of responsibility can be held only by men and women who have been thoroughly prepared.

No institution in the land offers more opportunities or more adequate facilities for thorough training than the state University.

Young men here's your opportunity!
Get in line for advancement and achievement!

Send at once for complete information covering the work in which you are most interested.

UNIVERSITY OF UTAH
SALT LAKE CITY, UTAH

John A. Widstoe, President. Elbert D. Thomas, Secretary-Registrar.

A Day With Nature

O for a day in the tangled woods!
Where flick'ring shadows dance;
The shimm'ring dress of the aspen tree,
The balsam's leafy lance.

The scream of the wood-bird, wild and free,
The squirrel's chirruping song
Are music to my listening ears,
And charm me all day long.

O sweet is the scent of grass and fern
Which form my dewy bed;
And calm is the cloudless vault above;
A canopy outspread.

Serene is the spirit of the grove;
Restful, the murmur'ring stream;
And inspiring as a poet's song,
Enchanting as a dream.

Then let me linger, as well I may,
In blissful, calm retreat;
To hear nature's song the whole day long,
And feast on music sweet.

Samuel Biddulph

Provo, Utah.



THE HYRUM SMITH MONUMENT
Salt Lake City, Utah

IMPROVEMENT ERA

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The Hyrum Smith Monument

The monument in honor of the Patriarch Hyrum Smith was unveiled and dedicated with very impressive ceremonies on June 27, 1918, beginning at 4 p. m.

The site is near the Sixth avenue entrance to the City Cemetery, in the center of the family lot of President Joseph F. Smith, and the services were held under the trees—the speakers and family, General Church Authorities and guests being seated upon and around the southern part of the lot. Moving pictures were taken of the large assembly present, and especially of the family, of the General Church Authorities, of the old Nauvoo Saints present, who knew Hyrum Smith, and of the President and Junius F. Wells together.

A chorus selected from the Tabernacle Choir under the direction of Prof. Anton C. Lund, Prof. J. J. McClellan at the organ, with Hyrum J. Christianson, soloist, rendered the following old-time favorite hymns during the exercises:

"What voice salutes the startled ear?"

"A poor Wayfaring Man of Grief."

"Oh give me back my Prophet dear."

The services were conducted by Bishop David A. Smith, master of ceremonies.

The Opening Prayer

By President Anthon H. Lund

Our Heavenly Father, we, a few of thy children, come before thee this afternoon, and pray thee that thou wilt bless us while we shall be together. We have come to witness the unveiling and dedication of a monument to our beloved brother, our martyred friend, Hyrum Smith. We are thankful to thee for the life he has led, for the undeviating course in righteousness he ever pursued. Thou gavest him many of those heavenly attributes that belong to thee. We look upon him as one who earnestly sought, night and day, to be near thee, to have thy Spirit with him, and to carry out, as nearly as he understood, the commandments given by the Great Master. He was meek, he was merciful, and he was pure; and we believe that those blessings pronounced upon such people by our Savior in the Sermon on the Mount, belong to him. We pray thee that thou wilt help us to follow in his steps, as he followed in the steps of our Redeemer.

Father, we pray thee to bless those who belong to him—his children, his grandchildren, his great-grandchildren. O may they remember him and look up to what he was and follow his example.

We have not his body with us here, it being at rest in a distant state,

but we know that his spirit is free, that it has ascended to the heights of paradise and there minglest with the good and the true, and, engaged in the great work of salvation, he is waiting the day of the great resurrection. We thank thee for such a man. We thank thee for his faithfulness in the covenants he made with thee, for his steadfastness in sustaining his younger brother whom he knew to be a prophet chosen by thee. We thank thee that he was able to be a pillar of strength unto his brother, unto his relatives and unto thy Church at large.

Thy Saints have felt to remember their Patriarch and to erect this monument to his honor, knowing what a great work he accomplished and what a support he was to thy servant who was called to introduce this great and last dispensation.

We pray thee, O Lord, that thou wilt bless his descendants, that they may ever keep green his memory. We pray thee, this day, to bless our beloved brother and president, Joseph F. Smith, whom thou hast called to preside over thy Church. We are grateful to thee for his life which has been an inspiration to young and old. Wilt thou remember him, strengthen his body, cheer his spirit. May he be able to cast off the affliction which is upon him, and may we have the joy of seeing him well again, to live many years, to be a blessing unto Israel. We thank thee for him, and we pray thee that he may be blessed indeed; and wilt thou bless all who are called to labor for the advancement of this great cause. We thank thee that thou hast given us the light of the gospel. We thank thee that we are members of thy Church upon the earth. Wilt thou help us to be faithful and true; and after this life is ended may we be worthy to mingle with those who have served thee faithfully, and have been true during their probation here upon the earth.

We thank thee for thy servant the Prophet Joseph, for the great work he was enabled to do. This day we remember the sadness that came to thy people seventy-four years ago today, when these two noble men, thy sons, were laid low by mobocrats and enemies of thy kingdom. But we thank thee that through this gloom, brighter days have come to the Church, and that thy people have been able to carry out the work which thy servant, the Prophet, was the instrument in thy hands to establish here upon the earth. We pray thee that this great cause which these men worked so faithfully to forward, in spite of persecution and arrests, and for which they were even willing to lay down their lives, may grow and spread in the earth until the time when thy kingdom shall cover the whole earth, and when thy laws shall be known and obeyed, and when our Master, our Savior, shall come to reign upon the earth, when peace shall prevail, and thy people rejoice in the truth and in being members of thy kingdom upon the earth. Hear us, we humbly ask, in the name of Jesus Christ. Amen.

The Design and Purpose

By Junius F. Wells

President Smith, My Brothers and Sisters: In completing my work and delivering this monument to the care and custody of yourself and your family forever, I desire first to thank you and the General Authorities of the Church for accepting my design and permitting me to carry it out at a cost somewhat exceeding the original estimates. And I wish also to name and publicly thank those who have so efficiently contributed to its success. First there is Mr. R. C. Bowers of Montpelier, Vermont, who for thirteen years has preserved one of the blocks of granite that is

used in the monument, to which I shall later refer, and who took the contract for its manufacture. There are Messrs. Boutwell & Varnum, the owners of the quarries from which the Dark Barre stone came. They and their capable foreman, Mr. Palmer, did all possible to secure the stones we required in record time. It might have taken sixty days, as they were behind in orders from many manufacturers on account of the long severe winter and late spring. But we were fortunate enough to get the stone out and in the cutting sheds in just one week. Messrs. Marr & Gordon, the manufacturers, with their immense new shed, equipped with high class modern machinery undertook to cut, polish and inscribe the whole work in less than fifty days. They did it in forty-seven. Other firms had declined to consider it in less than four months. I shall always feel grateful to Messrs. Calder, Gordon and Adams of this firm for their cheerful and willing fulfilment of their contract.

Our greatest apprehension was concerning the time it would take to get the monument transported in these war times over the rails and through the congested yards between Barre, Vermont, and Salt Lake City. I was told that cars, laden as ours should be that had left Barre in October, had not reached their destination four months afterward, and that two months would be quick time for a single car to get through. With this possibility confronting us I appealed to those superlative railroaders Mr. J. A. Reeves, General Freight Agent of the Oregon Short Line and Mr. J. A. Munroe, Vice-President of the Union Pacific at Omaha. Through their favor, their princely courtesy and never failing efficiency the way was cleared and our car was rushed through in sixteen days,—in less than five days over the Union Pacific and Short Line Railways. I cannot too deeply express my appreciation and gratitude to these gentlemen, and through them to the officials of the Grand Trunk Railway, for all they did to accomplish this record speed, which made it possible for us to complete the erection and dedicate the monument today—on this important anniversary—which we so much desired.

The Utah Consolidated Stone Company, Manager, Mr. Edward T. Ashton, had the contract to lay the concrete foundation with the ground base of Utah granite, to transport it from the railway and set the monument. It is not an easy thing to handle stones of from five to ten tons weight, cut and polished like plate glass and set them one above another as you see these in place, without damage of some sort. Let it be said to the everlasting credit of Mr. Ashton and Mr. Pickering, who did the hauling, and their able assistants, that they have accomplished it in the most skilful manner without a scratch or blemish of any kind.

I should like to direct your attention to the able manner in

which Mr. Cole has mounded up and re-sodded the lawn about the base to give the monument its dignified and beautiful setting, and to thank Mr. Evans, City Sexton, for his kind assistance.

A few words as to the inception of this project whose fruition we are now permitted to celebrate:

Some six or seven years ago while reading the Doctrine and Covenants, I came upon the following words, found in the 124th section:

"Blessed is my servant Hyrum Smith, for I, the Lord, love him because of the integrity of his heart, and because he loveth that which is right before me, saith the Lord."

That seemed to me to be the most perfect epitaph ever composed and the finest thing said of any man. Instantly my mind reverted to the block of granite I have referred to and I thought how glad I should be to see it sometime as part of a monument to be inscribed with those words, in honor of a man deserving and receiving an encomium from the lips of the Lord Himself.

I was not, however, impressed at that time to take any steps towards its accomplishment—that came afterwards. But just before Elder Hyrum M. Smith departed for Europe to preside over the European Mission, I think in 1913, I told him about this stone and of my hope and feeling concerning the use to be made of it, and enjoined him, in case anything should happen to me, to remember it. The story of the stone is as follows:

When in 1905 we were getting the stones for the Joseph Smith Monument, the one intended for the bottom base happened to be secured high up near one side of the Marr & Gordon quarry. When it was broken away it slid to the bottom nearly one hundred feet. It was very large and heavy, over fourteen feet square and nearly six feet thick. Altogether too heavy to be raised by the derrick that served over it. The contractors persuaded me to let them channel out a block from the center of this big boulder and thus lighten the weight and later facilitate its transportation over the rails. I consented, and when the big piece was being raised I said to the owners I should like to have the block that had been cut out from it, that sometime I should find a use for it; though I had no thought at the time of the use that should be made of it. They replied, "All right. We will make you a present of it."

I had the stone removed and Mr. Bowers stored it away, as I have already said, and kept it for thirteen years. It is the stone in the center of the monument—the inscription die—covered on its four sides by the inscriptions you shall presently see when the monument is unveiled.

The sublime epitaph I have already quoted is not upon it, but is engraved upon the capstone above it, under the moulding,

and running around the four sides. There is also an inscription upon the second base which supports the die, especially desired by President Smith. It reads as follows:

*"Blessed of the Lord is my brother Hyrum, for the integrity of his heart; he shall be girt about with strength, and faithfulness shall be the strength of his loins; from generation to generation he shall be a shaft in the hands of his God to execute judgment upon His enemies. * * * His children shall be many and his posterity numerous, and they shall rise up and call him blessed."—Joseph Smith.*

The inscriptions upon the die itself are as follows:

Upon the front—the East side:

*SACRED
TO THE MEMORY OF
HYRUM SMITH
BORN
TUNBRIDGE VERMONT
9TH FEBRUARY 1800
MARTYRED
CARTHAGE ILLINOIS
27TH JUNE 1844*

Upon the North side:

BIOGRAPHICAL

Hyrum Smith from 1820 was among the first converts of his brother Joseph the Prophet.

He was one of the eight witnesses of the Book of Mormon; one of the six members to organize the Church of Jesus Christ of Latter-day Saints, April sixth, 1830; one of the first to proclaim and practice all its principles.

He was an ordained Elder and High Priest; a Counselor in the First Presidency and Presiding Patriarch of the Church.

He was a member of the City Council and an officer of the Nauvoo Legion.

He was the constant companion and confidant of his brother Joseph, in joy and sorrow, throughout their lives. They suffered martyrdom together, sealing their testimony with their blood, and their bodies were buried side by side at Nauvoo.

In life they were united, in death they were not parted.

Upon the West side:

FAMILY RECORD

Hyrum Smith was the second son of Joseph Smith Sr. and Lucy Mack. He Married First

Jerusha Barden

1805 - 1837

Children:

Lovina (Walker)

1827 - 1876

Mary

1829 - 1832

John

1832 - 1911

Hyrum

1834 - 1841

Jerusha (Pierce)

1836 - 1912

Sarah (Griffin)

1837 - 1876

He Married Second

Mary Fielding

1801 - 1852

Children:

Joseph Fielding

1838 -

Martha Ann (Harris)

1841 -

Upon the South side:

DEDICATION.

27TH JUNE, 1918.

Hyrum Smith's descendants, numbering about six hundred souls, were nearly all residents of Utah and faithful members of the Church he helped to organize.

They with the general membership of the Church have caused this monument in his honor to be built here and dedicate it to stand as a sacred memorial among them and their children after them.

They love and revere him as a patriarch and prophet of God and call his name blessed forever and ever. Amen.

In conclusion permit me to say that I have had an infinite delight in procuring this monument—for I revere and love the memory of the man it stands for, and the memory of his brother the Prophet Joseph Smith.

Whatever of symbolism this monument possesses is for the inseparable union and unbounded love of these affectionate and devoted brothers. It is found in the uniformity of the design of the two monuments, in this and the one in honor of the Prophet at his birthplace, Sharon, Vermont. They are precisely alike, except that the Prophet's is larger—the stones for both were taken from the same quarry, manufactured and finished in the same style and, as already explained, the inscription die of this was actually part of the ground-base of the other. In the Prophet's monument there is over three times the weight and bulk of this. The shaft is exactly twice the length of this, thirty-eight and a half feet, and four times its weight—being over forty tons. These beautiful polished shafts—the accepted symbols of perfect men—stand proudly aloft for perfect men. We Latter-day Saints believe they were as near perfect as men ever become in this life and feel honored in doing them honor, for they were chosen of God, to whom He appeared. They were called and chosen as certainly as were Moses and Aaron and in like manner. He called them by name and blessed them and consecrated their lives to the establishment of His work—the restoration of the Gospel of Salvation to mankind and of the Kingdom of God on earth.

They were true to the mission given them; they proclaimed it to the world; they lived true; they died true; they sealed their sacred testimony with their blood. Their testimony is upon the World and the World will be judged by it. Amen.

Description of the Monument

The monument stands upon a concrete base eight and a half feet square and six feet deep in the earth, which is covered by a Utah Cottonwood Granite ground-base the same size and fifteen inches thick. Of this base but three inches, axed, shows above the sod.

The superstructure comprising five pieces is of Dark Barre Vermont Granite, all polished.

The first base is eight feet square and one foot, two inches thick.

The second base is six feet square and one foot, four inches thick.

The inscription die is three feet eleven inches square at the base and three feet seven inches at the top, and is four feet eight inches high.

The moulded capstone is five and a half feet square and one foot seven inches thick.

The shaft is two and a half feet square at the base, two feet at the top. It is nineteen feet three inches long to the square and twenty-one feet three inches to the top of the peak.

The total height of the monument is thirty feet three inches above the ground,—thirty-seven feet above the bottom of the concrete foundation. Its weight is just under thirty tons.

Hyrum Smith and his Distinguished Posterity

By President Heber J. Grant

I desire most earnestly that I may be blessed of the Lord in whatever I may say. I have no set speech in my mind, but have felt to rely entirely upon the inspiration of the moment.

I do feel honored, more than I can tell, in being chosen to make remarks on this occasion, following the description of this monument and the circumstances leading to its erection. I can conceive of no life in all the Church of Christ, in our day, that has been more nearly perfect than the life of Hyrum Smith. From my earliest recollection, I remember the words of praise for the Prophet and the Patriarch, and the perfect and absolute love and confidence that my mother possessed for those men. As near as one could idolize people on the earth, my mother idolized these men, and I believe that the love that she had in her heart for them has descended to me. Although I was not personally acquainted with them, there has been from my earliest recollection, in my heart, love, reverence, and respect for them beyond my ability to tell.

I think one of the noblest of all the excellent revelations contained in the Doctrine and Covenants is that in section four—a few short words to the father of Hyrum Smith. There is no revelation, in all the Doctrine and Covenants, that I have quoted so often, from Canada on the north to Mexico on the south, and in all the stakes of Zion, as the revelation given to Hyrum Smith in whose honor we are here assembled today. I don't know that I could do better than to read just a few words from that revelation:

Seek not for riches but for wisdom, and, behold, the mysteries of God shall be unfolded unto you, and then shall you be made rich: behold, he that hath eternal life is rich.

No man in all Israel more perfectly observed the commandment of God, to seek not for riches but for wisdom, than did the

Patriarch Hyrum Smith; and there is no question in my mind nor in the mind of any Latter-day Saint living, that he has received eternal life and is in very deed rich.

Verily, verily, I say unto you, even as you desire of me, so it shall be done unto you; and, if you desire, you shall be the means of doing much good in this generation.

That was his desire, and he did do much good in this generation.

Say nothing but repentance unto this generation. Keep my commandments, and assist to bring forth my work, according to my commandments, and you shall be blessed.

Can a man be more blessed than in so short a time, to have a posterity of six hundred souls, nearly every one of whom is faithful, true, honest, upright, and serving God with full purpose of heart? And can a man be much more greatly blessed in this world than to be the father of a prophet of the living God?

Behold, thou hast a gift, or thou shalt have a gift if thou wilt desire of me in faith, with an honest heart, believing in the power of Jesus Christ, or in my power which speaketh unto thee;

For, behold, it is I that speak; behold, I am the light which shineth in darkness, and by my power I give these words unto thee.

And now, verily, verily, I say unto thee, put your trust in that Spirit which leadeth to do good; yea, to do justly, to walk humbly, to judge righteously, and this is my Spirit.

Verily, verily, I say unto you, I will impart unto you of my Spirit; which shall enlighten your mind, which shall fill your soul with joy.

And then shall ye know, or by this shall you know all things whatsoever you desire of me, which are pertaining unto things of righteousness, in faith believing in me that you shall receive. . . .

I say unto thee, put your trust in that Spirit which leadeth to do good; yea, to do justly, to walk humbly, to judge righteously, and this is my Spirit.

Hyrum Smith followed that injunction from the Lord Almighty; and that very spirit to deal justly and righteously, to labor for the salvation of the souls of men, and to seek for the inspiration of Almighty God seems to be the ruling passion of this man's posterity.

There is no better example of an older brother's love than that exhibited in the life of Hyrum Smith for the Prophet Joseph Smith, as has been stated here in the remarks made by Brother Wells. They were as united and as affectionate and as loving as mortal men could be, so far as any person can tell from reading their history, or from conversing with those who knew them. There never was one particle of the jealousy that oftentimes fills the hearts of older brothers toward younger brothers who seem to be preferred ahead of them. There was no place for jealousy in

the heart of Hyrum Smith. No mortal man could have been more loyal, more true, more faithful in life or in death than was Hyrum Smith to the Prophet of the living God.

There is in my heart, in my very being, a love for the Prophet Joseph, the Patriarch Hyrum, and for the early founders of the Church of Christ, and the apostles of the Lord Jesus Christ, who came to this country after the martyrdom. I rejoice in the splendid labors of the pioneers, and in the wonderful blessings of the Almighty to this people. The adversary of men's souls, the destroyer, he who would have destroyed the work of God, he and his emissaries thought that by killing the Prophet and the Patriarch they could retard the work of the living God that has again been established upon the earth; but the erection of this monument, the wonderful growth of the Church, the great temple of God in this city, our wonderful tabernacle, the great office building now occupied by President Smith and other officials, the monuments and the temples, from Canada to Hawaii, and to Saint George, and the great progress of the work of God,—all these things are a standing rebuke to those who thought they could stop the work of the Lord. The testimony of Jesus Christ that burned in the hearts of the Prophet and the Patriarch, and for which they gave their lives, burns in the hearts of each and all of us who have been blessed with the light, the knowledge, and the testimony of the divinity of the work in which we are engaged. No words of mine can ever tell the gratitude and the thanksgiving that fill my heart for the restitution again to the earth of the plan of life and salvation.

I thank God for these men—the Prophet and the Patriarch. I thank the Lord for John Taylor, who was wounded in Carthage jail with these men. I thank the Lord for Willard Richards who was true to them. Although he was not wounded, he was loyal to the work of God. I thank God for the posterity of these men, who honor God and who desired the welfare of the Church of Jesus Christ upon the earth. I reiterate the prayer offered here today by Brother Lund, that the Lord with his healing power will touch our beloved Prophet, Joseph F. Smith, that his life may be spared to us for many years yet to come. I am grateful that he can be here today, when we have assembled to do honor to one of the noblest men who ever lived upon the earth—his father. May God bless all the posterity of Hyrum Smith; and may you and I read the revelation given him and find that what is said there applies to all who desire to bring to pass righteousness, is my prayer; and I pray that the inspiration of God may be with Brother Penrose when he shall dedicate this monument. I ask this, and pronounce the blessings of God upon all here assembled, in the name of Jesus Christ. Amen.

The Unveiling

At the conclusion of President Grant's remarks the monument was unveiled. The lower parts of it were wrapped in the folds of the Stars and Stripes—an immense flag loaned by Sister Edith A. Smith. It was the flag used for the same purpose at the unveiling of the Prophet Joseph Smith's monument, Sharon, Vt., December 23, 1905.

The impressive act of the unveiling was performed by Sister Mary Smith Peterson, the eldest daughter of President Smith. She was assisted by Elder George Albert Smith. The flag dropped in silence disclosing the inscriptions to the view of all present, and occurred at fifteen minutes after five o'clock which is supposed to have been almost the hour and minute of the Patriarch Hyrum's martyrdom.

Hyrum Smith's Copy of the Book of Mormon

By President Charles W. Penrose

I hold in my hand a copy of the first English edition of the Book of Mormon, published in Liverpool, and I am requested by President Smith to read a paragraph in this book that was pointed out by the Patriarch Hyrum Smith on the occasion of the Prophet and Patriarch and their little company going to Carthage, where they were martyred for the word of God and the testimony of Jesus. This is the very book that was used by the Patriarch at that time, when he turned down the leaf from which I will read (Ether 12:36-41):

And it came to pass that I prayed unto the Lord that he would give unto the Gentiles grace, that they might have charity.

And it came to pass that the Lord said unto me, If they have not charity, it mattereth not unto thee, thou hast been faithful; wherefore thy garments shall be made clean. And because thou hast seen thy weakness, thou shalt be made strong, even unto the sitting down in the place which I have prepared in the mansions of my Father.

And now I, Moroni, bid farewell unto the Gentiles, yea, and also unto my brethren whom I love, until we shall meet before the judgment seat of Christ, where all men shall know that my garments are not spotted with your blood;

And then shall ye know that I have seen Jesus, and that he hath talked with me face to face, and that he told me in plain humility, even as a man calleth another in mine own language, concerning these things;

And only a few have I written, because of my weakness in writing.

And now I would commend you to seek this Jesus of whom the prophets and apostles have written, that the grace of God the Father, and also the Lord Jesus Christ, and the Holy Ghost, which beareth record of them, may be, and abide in you for ever. Amen.

Dedicatory Prayer

By President Charles W. Penrose

O God, our Eternal Father—the Father of our Lord and Savior Jesus Christ, and of thy servant the Prophet Joseph Smith, and of his dear brother the Patriarch Hyrum Smith, whom thou didst call and raise up in this generation to stand at

the head of thy people and usher in, under thy direction, the Dispensation of the Fulness of Times—we come unto thee on this occasion feeling grateful in our hearts to thee for all thy mercies, and thank thee for this opportunity which we have of coming to this sacred spot, already dedicated by thy servants holding the Holy Priesthood, as a place of repose for some of the departed dead, the posterity of thy servant Hyrum Smith. We pray thee that while we are together we may still rejoice in thee and be able to look forward to the future, to those things that are to come to the descendants of thy servant for whom this monument has been erected.

We thank thee for the labors of thy servant Brother Junius F. Wells and those who have been associated with him in the preparing of this monument erected in honor and memory of our dear departed Patriarch whom the Prophet Joseph loved and who loved the Prophet Joseph, the record of whose affection has come down to us in the archives of the Church, and which will always stand as a monument to both of them, to all thy people in all the generations that are to come and in the eternal worlds.

Father, we thank thee this day for the privilege of gathering here. We thank thee for the presence of thy servant Joseph F. Smith, the President of thy Church, the lineal descendant of thy servant Hyrum, whom prophets declared should stand forth as the leader of thy people in these last times. We thank thee for the measure of health and strength which he now enjoys, for the recovery that is coming to him from the severe affliction that he has suffered. We pray thee, in the name of Jesus Christ, that thou wilt strengthen him, that he may be a monument of thy mercy and of thy love and of thy regard for our petitions. For all Israel come unto thee, and their hearts reach unto thee, O God, and ask for his life and his restoration, that he may stand at the head of thy Church as long as he desires and as long as it will be for the benefit of thy Church and Kingdom among men. We pray that the power of the Holy Priesthood, which was given to the Prophet Joseph and to his beloved brother Hyrum, may be upon thy servant Joseph F. and remain and abide with him, that he may be our leader and that we may be able to look to him for thy word yet for many years to come.

Now, our Heavenly Father, we dedicate this monument which has been erected here to the memory of thy servant Hyrum Smith, that it may be a memento which will call the attention of people who look upon it to the rectitude of his character, to the greatness of his life, to the wonderful work which he was able to accomplish as a strength and a support to thy servant Joseph; that they may look upon this as exemplifying

the greatness of his character, the strength and power of his advice, his fidelity, his truth, his justice, his sense of honor; and that from the concrete base unto the pointed top of this monument it may stand clear and free from wrack of the elements, from the lightning shafts, from the thunders that shake the earth; that it may stand and remain for the blessing of thy people; that they may look upon it, and when they think of the virtues of thy servant Hyrum Smith they may be inspired to emulate those virtues, to walk in thy ways, to seek not for riches but for wisdom, for the light of God, for the love of God, for the power of God, for the conversion of humanity to the truth, and for the sending forth of thy word to the darkest parts of the earth; that thy great cause may grow in the earth and increase; that every word that has been predicted through the mouths of thy servants Joseph, and Hyrum, and the prophets of ancient and modern times shall all be fulfilled.

We pray thee, our Heavenly Father, if it be in accordance with thy divine will and thy divine purposes, that in the Paradise of God the knowledge of our gathering and that which has been done here today, and the erection of this shaft may be known to thy servant Hyrum, that he may rejoice with us in the blessings that have come to him and unto his posterity, whose number shall still increase and go forth to victory against the powers of darkness and be instruments in the hands of God in bringing about the great government which shall yet overspread all the earth, establishing light and truth and liberty for all the races and tongues of men and for the overthrow of injustice, tyranny and oppression, and for the preparation for the coming of Him whose right it is to reign, even Jesus Christ our Lord, our elder Brother, Thy Son in the spirit world and Thy Son on the earth in the flesh.

O God, we thank thee for those men who have been mentioned here today, and particularly for this good man whose monument stands here, in his honor. May it remain to his memory, and may all people who look upon it feel in their souls to admire his character and desire to be like him, that by and by they may be with him. We pray, our Father, that thou wilt bless the posterity of those who have come from the loins of thy servant Hyrum, and their children, and their children's children, that their generations may multiply and increase and spread forth, that the fulness of the blessings pronounced upon Abraham, Isaac and Jacob may be upon them forever.

O Lord, wilt thou bless every one who is gathered here today and all who pertain unto us. Accept our thanksgiving and our praise, for thy goodness, and of this dedication which we offer unto thee in behalf of our beloved brother whom thou didst

cause to depart into Paradise and to go forth to the millions who exist in the world behind the veil, to carry unto them light and truth, justice and mercy, and to proclaim thy word; and grant that the time may soon come when the word of the Lord shall come to us, concerning our departed, in greater plainness than we have had in the past; that we may do the work that is needful for our dead; that we may do the work that is needful for the living who are not in the light of truth; that we and our children after us may be true and faithful, as Hyrum was, and that we and they may be instrumental in sending forth thy word to all nations, that all people may have an opportunity of coming to the knowledge of the truth. Bless thy servants and thine hand-maidens who are laboring for Zion, wherever they are on the face of the earth, in all the organizations of the Priesthood, in the auxiliary societies and in every capacity. May the sweet singers still bring forth strains of music to gladden our hearts. Inspire all thy people that they may unite together, that union and concord and brotherly love and charity may prevail, and the influence and power thereof go forth from this place unto all nations; that Zion may be redeemed; that all things spoken of by the prophets and patriarchs of the past and of modern times shall be accomplished, and may we be prepared for all things that are coming upon the face of the earth, through thy divine providence, and be able to consecrate ourselves and all we have and are unto this great work.

We dedicate this ground and this monument and ourselves anew unto thee, the Lord our God. Forgive our faults; accept our labors; guide us in the path walked in by thy servants in whose honor we have gathered here today, and grant that we may have the glorious privilege of their immediate society when we pass behind the veil, and with them enter through the gate into thy divine presence and receive the crown of eternal lives. And the honor and the glory and the praise be unto thee and thy Son and the Holy Ghost, forever. Amen.

Appreciation and Gratitude

By President Joseph F. Smith

I scarcely know whether I shall have the strength that I feel I need, under the present conditions and circumstances, to express a few thoughts and a degree of the vast feeling of gratitude which we owe to Brother Junius F. Wells, to my counselors, to the Council of the Twelve Apostles and the Presiding Bishopric, who have moved in the matter of building this monument to the name and honor of my father. Personally, I feel grateful for what they have done, to such an extent that it would be impossi-

ble for me to express my gratitude. It is a thing that I would have been pleased to do myself, if I had been as rich in worldly goods as some people have deemed me to be. If I had had, as some have supposed, the absolute control of all the funds of the Church, to dispose of as I pleased, I do not think I could have expended the cost of this monument in a better way than it has been expended; but I did not feel that it would be prudent for me to attempt to do anything of the kind myself.

It would seem to be a degree of egotism, perhaps, in me to think of such a thing; but inasmuch as my brethren have thought of it for themselves, and without my solicitation, I am grateful to them, and I am glad this monument is here upon my burial lot, wherein already lie two or more of his grandchildren and a daughter-in-law, whose lives every whit have been equal, so far as they had opportunity, with the life of their grandfather. My children, buried here, could not be improved upon. My wife, buried here, the mother of eleven beautiful children, will be dear to my father and to my mother, I am sure, as she was dear to me, and to all my family. I am glad that this monument has been placed upon the ground chosen for my own burial, when my time shall come, and for the burial of the mothers of my children. I obtained possession of this plot of ground expressly for that purpose; that I and my wives, and as many of my children as might be, should have the privilege of lying as nearly together as they could upon this spot of ground; and I am glad to see now the crowning glory of the spot of ground, which has been effected by the assiduity, faithfulness, determination and wisdom of my brother, Junius F. Wells. I don't think there is another man in the Church who could have done it. I don't know of another man within the range of my acquaintance who could have accomplished the work that Junius F. Wells accomplished in building the monument in Vermont, in memory of the name of the Prophet Joseph Smith. Events, quite as miraculous I think, if not more so, as the speed with which Brother Junius has accomplished this undertaking, took place in the performance of the other great labor that he assumed and accomplished, of building a monument to the name of the Prophet Joseph Smith in time for it to be dedicated on the one hundredth anniversary of his birth.

I happened to think, before leaving home, that it might not be amiss, if I had courage and strength enough to express a few thoughts, to say that I am blessed today with thirty-five children living, all of whom, so far as I know, have a standing in the Church of Jesus Christ of Latter-day Saints, and I believe their hearts are in the work of the Lord. I am proud of my children. I have today over eighty-six grandchildren, some of whom have

reached nearly the stage of manhood and womanhood, and those who have reached the years of accountability are members of the Church in good standing. I trust the time will never be when a descendant of Hyrum Smith will be other than a faithful member of the Church of Jesus Christ of Latter-day Saints, for which Joseph the Prophet and his elder brother Hyrum were willing to shed their blood. I have a sister sitting here, my only surviving sister. She is the mother of eight living children and has buried a number. She is also the grandmother of seventy-two children, and the great-grandmother of forty-two children. She is ahead of me considerably in the great-grandchildren, as she began the business much earlier than I did; but I believe if I may be allowed the time that I will eventually equal even the effort of my sister, in a posterity descendant from my father.

Brethren and sisters, I thank you for your presence here, and for the kind feeling you have manifested on this occasion. I want to thank you, Junius, with all my heart, for the work you have done, and for the splendid report you have given here on this occasion. I want to thank President Lund, President Penrose, my brethren of the Council of the Twelve Apostles, and the Presiding Bishopric, who control the funds of the Church, for the money they have thought proper to expend for the accomplishment of this beautiful ornament upon this ground. I thank them for their kindness. I never could have asked them for it; never would have asked them for it. I would have gladly done it myself, if I had had the power or means to do it, but I did not have it.

I am rich; the Lord has given me great riches in children and in children's children; and in the fact that my children have, so far, honored me and their grandfather and their mothers and the Church of Jesus Christ of Latter-day Saints. O! there is nothing in all the world, between now and death and the resurrection, or throughout all the countless ages of eternity, equal to the Cause of Truth that Joseph Smith, the boy-prophet, was instrumental in the hands of God of revealing and re-establishing upon the face of the earth. It is greater than all other things, for it is eternal life, the greatest thing that can come to man; and there is no other way to obtain it, except in the way that God has appointed.

I trust and pray that all my children and my children's children, to the latest generation, will abide in the truth. I want you to just take a look here at a little flock of my grandchildren—right here, every one of them. I love them. I know them all. I never meet them but what I kiss them, just as I do my own children. I don't care how dirty their faces are, if I

can only have the privilege of meeting with my grandchildren and kissing them and letting them know that I love them just as I love my own children. Then I shall be satisfied, and I expect to continue it as long as I can.

Thanking you, my brethren and sisters, for the kind expression in your presence here on this occasion, and my brethren for their generosity, I ask God to bless you all, and to continue unto us life, health and power to accomplish all that God requires at our hands, in the name of Jesus. Amen.

May I add just a word or two? I intended to have mentioned the fact that my brother John Smith, the Patriarch, has left a posterity. I don't know how numerous they are or will be; but one of his grandchildren is now the Presiding Patriarch of the Church, and we are proud of his efforts, of his humility, and of his willingness to labor wherever he is required to labor and in whatever he is required to do. In addition to my brother, we have the posterity of three of my sisters that I have not mentioned, all of whom were mothers of large families; and their children and children's children, I suppose, go to make up the six hundred or more of the posterity of Hyrum Smith that was mentioned by my friend, Brother Junius F. Wells.

Remarks

Bishop David A. Smith

In addition to these mentioned by Brother Wells and President Smith, we would like to mention and thank Brother Benjamin Goddard for his interest in providing comfort for us here today; also Brother John H. Taylor and his Boy Scouts who have aided in taking care of those present; Sister Edith A. Smith for the flag which was around the monument—the same flag that was around the Joseph Smith Monument, and has been preserved by Sister Edith A. Smith and loaned to us today—Brother George Albert Smith, who has assisted in the arrangements; also Brothers Lund and McClellan and the members of the Tabernacle Choir for their presence.

Benediction

Elder Seymour B. Young

Our Father who art in heaven—in the humility of our souls, and thankfulness beyond our expressions, we come before thee at the close of this very interesting service. We thank thee, our Father, for what has been done and said here today and for the labor of thy servant and servants who have brought to pass the fulfilment of this grand thought to erect a monument that should stand, we hope, for ages to come, to the memory of thy chosen servant, Patriarch Hyrum Smith. To those who have seen this great and good man and have known him in life, this is a double pleasure, and it brings great thoughts of gratitude and thanks-

giving and praise unto thee, our Father, for this opportunity of showing to each other, and to thy people, and to the world, how we honor him; for we know that he was honored of God, our Heavenly Father.

When the two brothers stood side by side, ere they took up their march to their martydom, the Prophet Joseph said: "Brother Hyrum, stay; don't go with me to Carthage; stay and take care of the people of the Church." The Patriarch Hyrum replied: "Brother Joseph, I never will forsake you; and if you die, I will die with you." Such was the integrity of the man whose name is on our lips this afternoon and wells up from our hearts in loving memory of his grand life.

Our Father, wilt thou sanctify and bless all that has been said and done here today. May peace, especially, and blessings, come to his children, Joseph F. Smith and Sister Harris, who are still left with us, the very offspring of thy servant, the Patriarch Hyrum Smith, and upon all of his descendants and their descendants. Let thy blessings and favor rest, at this time, we pray thee, our Father, upon all who are gathered here today. May the spirit of peace and comfort be in their hearts, ever producing within them that feeling and spirit of loyalty so exemplified by this mighty man whose memory we commemorate today.

Our Father, wilt thou bless and sanctify all of this service to the good of every one present, and may we go hence with a new resolution in our hearts, with new vows made to thee and to thy cause, that we will emulate the virtues of this great and good man whose commemoration we have evidenced in this shaft of granite erected to his name.

Now Father, we pray for President Smith, especially. Endow him with new life. May he live long upon the earth, to lead and to guide and to counsel in the destinies of thy people. Bless all who belong to him and all who associate with him, and his brethren who counsel with him. May they stand firmly as towers of strength to uphold and sustain him by their physical, mental and spiritual power; that his days may be lengthened to years upon the earth, to lead and to guide thy people and to be a comfort unto thy Saints.

O, our Father, may thy Kingdom come, and thy will be done on earth as it is done in heaven; that the day of the redeemed may come; that the resurrection of the dead may come to pass, when we shall have the pleasure and the privilege of associating, we hope, with the loved ones who have gone before, even our fathers and mothers and loved ones who have cherished our lives and who have set us the glorious example which we are trying to follow.

Now Father, wilt thou dismiss us with thy blessings and favor; go with every one to their homes. May no accident happen to any one who has come from far or near to this celebration. May the spirit of this work and the spirit of this day, and the events of this day, with their impression, be found in the hearts of every Latter-day Saint, far and near; that all may rejoice together for this great privilege of bringing to pass this establishment of the monument that shall hold the memory in the hearts of thy people as long as life, or time, or eternity, shall last. We ask thy favor and blessing upon us, and we pray that we may always be ready and willing to respond to the calls made upon us, to stand by our leading brethren in the erection of every monument, not only physical monuments but monuments that shall be in our hearts, towers of strength to us and to our posterity after us; that all may be well with thy people and that they may work out their destinies, with loyalty and love of God, love of country, love of the faith instituted by the Prophet Joseph Smith and his Brother Hyrum. Forever more may the spirit of these great men be our inspiration, as well as the beloved leaders that we have with us today, we ask, through Jesus Christ, our Lord. Amen.

People Who Had Seen the Prophet and Patriarch

People present who knew or had seen the Patriarch in life were requested to rise.

The following arose: George Romney, born Lancashire, England, Aug. 14, 1831; Seymour B. Young, born Kirtland, Ohio, Oct. 3, 1837; Emmeline B. Wells, born Petersham, Mass., Feb. 29, 1828; Lydia Phelps Thorp, born Clay Co., Missouri, Mar. 15, 1835; Mary J. Yearsley-Cummings, born Chester Co. Penn., Feb. 18 1838; Evan F. Greene, born at Kirtland, Ohio, Feb. 22, 1838; John Bushman, born at Nauvoo, Ill., June 7, 1843; Israel Barlow Jr., born at Nauvoo, Ill., Sept. 5, 1842.

Deposit of Records

A small box is deposited in a receptacle cut for it in the capstone under the shaft. Its contents, supplied by Elder Benjamin Goddard, are as follows:

Statement descriptive of the monument. The Doctrine and Covenants.

Photographs: Joseph and Hyrum Smith, the martyrs; Nauvoo Temple; Patriarch Hyrum Smith; Presidents Joseph Smith, Brigham Young, John Taylor, Wilford Woodruff, Lorenzo Snow and Joseph F. Smith; Patriarch John Smith, brother of Joseph Smith, Sr.; Patriarch John Smith, son of Hyrum Smith; President Joseph F. Smith; President Brigham Young, who died August 29, 1877; Church Directory, 1918; Album Views of Salt Lake City.

Pamphlets: "The Prophet Joseph Smith's Own Story," "What Mormons Believe," "Rays of Living Light" Charles W. Penrose; "History of the Great Temple"—Salt Lake City; "Articles of Faith," "Utah's Loyalty and War Record."



President Joseph F. Smith in the Midst of His Grandchildren



IN MESOPOTAMIA

Lo, in the Caliph's City of the East,
The sun-scorched Bagdad on old Tigris stream,
Where in far days were learning and the feast,
And ancient romance lingered as a dream,
Lo, there the bugle shrills in call to arms,
As Britain's legions dare the burning zone,
The roll of drums is heard beneath the palms,
Where sat Al Raschid on his golden throne.

The victors pass by Ctes-i-phon's lone arch,
By reed-girt Kut and Akeruf's vast towers,
And wide Euphrates sees their onward march,
From where in Eden bloomed the primal flowers:
The slave, the free, grim war sets face to face,
Yea, in the cradle of the human race!

Alfred Lamourne.



Problems of the Age

Dealing with Religious, Social and Economic Questions and their Solution. A Study for the Quorums and Classes of the Melchizedek Priesthood

By Dr. Joseph M. Tanner

XXV—Race Suicide (Continued)

Factory System.—In time the barbarous practice of the uncivilized nations which fell under the rule of the white man were forbidden by their modern rulers; but a new industrial age grew up in which economic conditions changed. The civilization of the last century made provision for the employment of child labor. They no longer sold children, but at the same time parents were permitted to put out their children to apprenticeship which amounted to a partial sale, as they were subject to the control and punishment of their masters. There was no longer a deliberate infanticide but there was the creation of conditions that were extremely destructive to infant life. The destruction still went on in a more refined way, indirectly, it is true; but it was destruction nevertheless of human life. The factory and apprenticeship systems prevailed through a number of decades until their cruel methods were abolished by law. I quote from Payne:

“The children who were apprenticed out to the mill-owners were fed on the coarsest kind of food and in the most disgusting way. They slept by turns, in relays, in beds that were never aired, for one set of children were turned into the beds as soon as another set had been driven out to their long and filthy toil. Some tried to run away and after that they were worked with chains around their ankles; many died and the little graves were unmarked in a desolate spot lest the number of the dead attract too much attention.

“Sixteen hours a day, six days a week, was no uncommon time for children, and on Sunday they worked to clean the machine.

“In stench, in heated rooms, amid the constant whirling of a thousand wheels, little fingers and little feet were kept in ceaseless action, forced into unnatural activity by blows from the heavy hands and feet of the merciless overseer, and the infliction of bodily pain by instruments of punishment, invented by the sharpened ingenuity of insatiable selfishness.

“The agitation against these conditions led, in 1802, to an Act being passed by the influence of Sir Robert Peel for the preservation of the health and morals of apprentices and others employed in cotton or other mills.

“The immediate cause of this was the fearful spread through the factories in the Manchester district of epidemic diseases due to over-work, scanty food, wretched clothing, long hours, bad ventilation, among the working people and especially among the children.

“As far as reforming the conditions in which the children lived, the Act, however, was a dead letter, and in a debate introduced by Sir Robert Peel on June 6, 1815, one speaker, Horner, told of the sale of a gang of children with the effects of a bankrupt.

"A still more atrocious instance," continued the speaker, "had been brought before the Court of King's Bench two years ago, when a number of these boys apprenticed by a parish in London to one manufacturer had been transferred (*i. e.*, sold) to another and had been found by some benevolent persons in a state of absolute famine."

In our own country the disregard of child life had become appalling. There was the same temptation here that existed in England—the temptation to disregard both human life and human happiness by the sacrifice of children upon the altar of Mammon. Even now reforms are agitated in the interest of the children of the Southern States and the conditions of health are not the most favorable in many of the larger manufacturing cities of New England.

Childbirth Control.—We have no sooner, however, brought about great amelioration in the employment of children and stopped the inhuman sacrifice of their lives in the factory and apprenticeship systems that have prevailed too long on the Continent and in the United States, than we are confronted by a new—some say, a more refined system of race suicide—the prevention of childbirth. It is a part of the newest and latest in the civilized life of the world. Men shut their eyes to the consequences because it has more to do with future generations than with the present. It has not the cruel aspect of ancient infanticide, but it is intended, as we are told, for economic reasons. The truth of the matter is, men and women are much less concerned about social welfare than they are about their own selfish advantages.

The present problem of race suicide has in it quite a number of factors. There is first the practice of childbirth prevention under the slogan of fewer and better children. The fallacy of this pretense has been demonstrated by scientific inquiry into family life. Besides, Nature is known everywhere to produce her best achievements under normal conditions. A few years ago this practice had grown to an alarming extent in France where deaths exceeded births. The same practice gradually grew in England and in the United States, and latterly it has become even alarming to the Germans who are anxious for population and not very scrupulous about the legitimacy of their children. It was the old, old story again—the necessity of curtailing, for the economic benefit of the world, the dangerous increase to population. Had these nations that began the practice of race suicide only recently awaited patiently coming events, they would have found their nefarious system of race suicide entirely unnecessary, since the great war has destroyed so much life and gives promise of continuing the destruction through famine, pestilence and disease. At present it is the wholesale destruction of manhood which is likely to disturb very greatly the equilibrium of the sexes. The processes, however, of destruction will not end with the war whose hardships will draw heavily upon both female and male child life. It is a little early, therefore, to speculate about what will be necessary in view of this disturbed equilibrium.

Vice and Sterility.—Another factor making for the curtailment of child life is the rapid and alarming increase of sterility among all civilized nations. This sterility has been brought about mostly through the vices, which the present war, by one means or another, has uncovered. To the positive moral vices which have helped to increase sterility, there may also be added the vices which grow out of human indulgence, such as drink, excessive food, fashions, and all sorts of pleasures. Indeed the whole trend of modern life is away from the path of our divinely appointed requirements.

The evils of an age which begin in rivulets soon swell by commingling

into a torrent that becomes quite irresistible. There are specious arguments set forth by those who point to the high cost of child life. There are medical fees, drug bills, nurses, hospitals, and a host of overwhelming burdens which parents declare themselves unable to bear. Many support their practices on the economic distress which they feel from their fulfillment of God's requirements. It is a serious problem. When evils multiply in such a fashion they bring along with them a whole train of so-called invincible arguments,—arguments which pacify, excuse, then justify.

A great wave of excitement is now moving over the world on the question of race suicide. Recently Mrs. Margaret Sanger was imprisoned in New York because of her propaganda of child birth control. The doctors of New York have held sessions upon its advisability. There is a division of sentiment among them, though the great majority are convinced that they must abide by the law, which some think ought to be repealed.

Great movements for the preservation of child life, for the education and training of children, have now the endorsement and assistance of thousands of women,—Mothers' Societies, many of them made up largely of unmarried women well along in years. Many of these societies have their members in the homes of mothers whose children require special attention, but that is only a symptom. The real cause must be sought elsewhere.

I quote at length from Ex-President Roosevelt and Prof. Conklin of Princeton, in the *Metropolitan* of October, 1917:

"Reforms are excellent, but if there is nobody to reform their value becomes somewhat problematical. In order to make a man into a better citizen we must first have the man. In order that there shall be a 'fuller and better expressed life for the average woman,' that average woman must be in actual existence. And the first necessity in 'bringing up the child right' is to produce the child.

"Stated in the abstract, these propositions are of bromidic triteness. But an astonishingly large number of persons, including a lamentably large number who call themselves social reformers, either are, or act as if they were, utterly blind to them when they try to deal with life in the concrete. This is true of every group of persons who treat Bernard Shaw seriously as a social reformer. It is true of every group of reformers who discuss the home and the school, but regard it as indelicate to lay stress on the fact that neither is worth discussing unless there are children in sufficient numbers to make the home and the school worth perpetuating. It is true of all blatant sham reformers who, in the name of a new morality, preach the old, old vice and self-indulgence which rotted out first the moral fiber and then even the external greatness of Greece and Rome. It is true of the possibly well-meaning but certainly silly persons who fail to see that we merely enunciate a perfectly plain mathematical truth when we say that the race will die out unless the average family contains at least three children, and therefore that less than this number always means that, whether because of their fault or their misfortune, the parents are bearing less than their share of the common burdens, and are rendering less than their proportion of patriotic service to the nation."

Speaking of the graduates of Harvard and Yale, he further says:

"On the average, during the thirty years, the graduate who married did so after he had left college eight years. About 78 per cent married, roughly four-fifths. But over 20 per cent of the marriages were childless. This leaves only three-fifths of the men of the class who contracted fertile marriages, and who, therefore, if their stock were to progress, had to make good the shortcomings of their fellows.

The average number of children per capita married graduate was about 2.3, and shrank decade by decade. Taking the entire number of graduates the average number of children surviving was 1.55 per capita (of whom, of course, on the average, half are daughters). This means, roughly, that in these thirty classes of Harvard and Yale graduates, representing, of course, a high average of the energy, ambition and cultivation, and a reasonably high average of the wealth of the land, every four fathers left behind them three sons. If this ratio continues it will mean that 140 years hence—a period as long as that which divides us from the Declaration of Independence—the average college graduates of today will be represented in their descendants by only three-tenths of their present number."

* * * * *

"In Massachusetts, for the twenty-five years ending in 1911, the deaths among the native-born population exceeded the births by 270,000, whereas during the same period the births in families with foreign-born parents exceeded the deaths by nearly 530,000. If this process continues the work of perfecting the boasted common school and college system of Massachusetts' native Americans will prove about as useful as the labor of those worthy missionaries who on different occasions have translated the Bible into the tongues of savage races who thereupon died out."

Prof. Conklin writes:

"The cause for alarm is the declining birth rate in the best elements of a population, while it continues to increase among the poorer elements. The descendants of the Puritans and the Cavaliers, who have raised the cry for 'fewer and better children,' are already disappearing, and in a few centuries, at most, will have given place to more fertile races of mankind. * * * if we had fewer luxuries we could have, and could afford to have, more children. * * * We need not 'fewer and better children' but more children of the better sort and fewer of the worse variety. There is great enthusiasm today on the part of many childless reformers for negative eugenic measures. (They forget that) sterility is too easily acquired; what is not so easily brought about is the fertility of the better lines. * * * The chief motive for limiting the size of families is personal comfort and pleasure rather than the welfare of the race. It is more important for the welfare of the race that children with good inheritance (in mind, body and will) should be brought into the world than that parents should live easy lives and have no more children than they can conveniently rear amid all the comforts of a luxury-loving age. * * * Race preservation, not self-preservation, is the first law of nature. Among the higher organisms, the strongest of all the instincts are those connected with reproduction. The struggle to be free is part of a great evolutionary movement, but the freedom must be a sane one, which neither injures others nor eliminates posterity. (Any movement which) demands freedom from marriage and reproduction is suicidal."

The Latter-day Saints, in the simplicity of their faith, are perfectly willing to trust the conditions of life and the purposes of God for the maintenance of an equilibrium between man's power of production and his needs. History has shown abundantly that infanticide and race suicide were never a necessity. The punishment which the world has invited upon itself in the various ages has been sufficient to remove all fears of an over-populated world. As a matter of fact, it is not a case of economic necessity. The reasons are found through the perversion of God's laws and the ex-

cesses of life which selfish indulgence creates. They are with the old prophets,—they believe that children are the heritage of the Lord and “blessed is he that has his quiver full.” Their compensation comes to them through the assured value of child life. With Jesus, they rejoice in the words: “Suffer little children to come unto me, and forbid them not, for of such is the Kingdom of Heaven.”

XXVI—*Music*

History.—It is from the historical and moral side that I approach this subject, which is as old as the human race, and as diversified as human life. Of all the arts and accomplishments given for the entertainment and pleasure of man, none has been a greater source of pleasure. It exalts, refines, ennobles, soothes, and heals the human heart. It also entices, charms, and persuades the human soul to leave its moral anchorage and enter the realms of dissipation and vice. Music, as it comes from instruments, is an unspoken language, but saturated with every suggestion of human thought and feeling. As an expression of the human emotions, it has both a moral and a licentious aspect. It has been made more dangerous to human life because it is usually unsuspected of any wrong. It may beguile and seduce those who, in the beginning, could not be touched by any other form of pleasure that entices to wrong-doing.

Dangers.—I speak first of the dangers of music. The vibrations of our inner life are set in motion by this royal pastime. It enters the domain of our thoughts and feelings, mostly of our feelings. These it helps us to conceal, but the vibrations of thought and feeling, once set in motion, carry us on to action. From the earliest times, music has been the companion of evil consorts. Its value has been fully known, not only in the dens of vice, but in the palaces where excessive luxuries and insinuating corruptions find a gilded home. The world has long known the evil of certain entertainments. It has known the effects it has had in the bawdy house, the bar-room, and the promiscuous dancehall. Moral loving communities would not tolerate for one moment in their homes the companionship of the lewd, the frivolously gay, and the licentious devotees of the dance. They believe they have abolished corrupting evils when they have drawn the line which excludes the men and women who symbolize them. That is but one step: the music that helps to beget a vitiated life they often admit without question even to the inner sanctuaries of their homes. Who has not stopped to listen, as he passed along the road, to some music in the home, to wonder how such strains of immoral tones could be permitted there? The fact is, people never suspect that there can be an immoral sound, when the truth is, immoral sounds have helped from the beginning to beget immoral lives.

Oriental Vice.—Some years ago, when the writer was in Egypt, he was invited to witness some dance scenes that gave an illustration of the contortions and immoral movements of the human body. These motions were set to music, and he was told that men often resorted to these musical demonstrations that they might enjoy all the more later on the vices into which they were about to cast themselves. Along the quays of the great oriental cities, where vice runs rampant, music acts as the siren which charms men from their onward course in life to the sinful intonations of the dance hall and evil resorts. There is a kindred between tone and motion: sound is said to move along in waves; it has its rhythm. These waves create movements, thoughts, and feelings that are in harmony with them. Strange that every blessed thing which God revealed to man, Satan has been present to deform; that what was intended for exaltation may be turned to debasement,—and after all, we have hardly suspected that such was true of music.

Emotions.—We now have the rag-time, and the “Jazz” that may be witnessed on the dancing floors of our resorts. The contortions of the body give rise to contortions of the mind. One might easily imagine as he looked on the ball-room scenes of some pleasure resort, that he had been taken back to the voluptuary gardens of ancient times, and to the days of Rome and Greece, when the Jazz, under another name, was corrupting, undermining the social life of the nations who gave themselves up to its indulgences. It is the old, old story that evil companions corrupt good morals, and there is an evil companionship in music.

Exalting.—But music exalts, it refines, ennobles, and charms with the spirits of virtue the human soul. We have our music: we aim in the early periods of life so to saturate our youth with the sweet, innocent strains of the Sabbath school song that it will take possession of them, and leave little room for the music whose vulgar tones would invite them into an erring life.

The emotions of the soul are real. There is a rhythm in life; we respond to the subtle influences that we cannot see, we cannot analyze, we can only feel. If we would have a correct balance of life, and its elements properly mixed within us, we should not exclude music any more than we exclude prayer. It should be in our homes, to encourage and to fortify us. Thus, we sing in the Sabbath schools songs that awaken our religious emotions, our patriotism, our devotion, our worshipful thoughts. We sing, too, in congregations, that the harmony in one soul may be the harmony in all. Our children gather in concerts and enjoy the mutual helpfulness of congregational songs.

It is not easy to define the line of cleavage between two forms of music, but in a general way they must be distinguished. Nor is it always a matter of art: perhaps a soul attuned to the worship of God might more readily detect an improper coloring to music than the finest artist. The hymns of John Wesley have had a marvelous influence upon the religious emotions. The older generations will remember how fond our late President, Brigham Young, was of these devotional hymns. We have endeavored to make such a classification as would put our musical life on the moral side of sound.

Jazz.—There is perhaps no more sinful temptation among our young people today than the insinuating sounds that come from the siren voice of a license-loving age. The thoughtful world is just beginning to realize how far the Jazz and kindred music is carrying us from the moorings of our moral safety. I quote from a writer in the *Chicago Herald*, of November 4, 1917. There the celebrated violinist, Isador Berger, says:

“The white man took the negro’s ‘Jungle time’ and ‘ragged’ it unmercifully. It was a great success among people who preferred not to consider the moral phases of the question. Clergymen and social service forces over the country stormed against this kind of music, calling it ‘obscene, indecent, demoralizing, etc.,’ but the world that loved amusement for its own sake went on acclaiming ‘jazz’ tunes as the acme of entertainment.

“But when America went into the war the song writers turned to patriotic tunes. They began to turn out marching tunes in the hope that the soldiers would seize upon one for their favorite and make for its authors the amount of money which the British ‘Tom-mies’ made for the writers of ‘It’s a Long, Long Way to Tipperary.’

“Cafes, tea dansants, dancing pavilions, are tingling now with these stirring martial airs. Some of the old ragtime tunes still ‘hang on,’ but half-heartedly, as though they knew it, like other soft, luxurious things, they must disappear before the strident note of war.

"War music arouses the best in man, while "jazz" music appeals to the lowest elements in his nature," says Louis Guyon, a dancing master of Chicago who has won great prosperity for himself by refusing to permit the modern dances to be performed on his mammoth floor. "I have always fought the "ragtime" dance as immoral, indecent and vulgar, and I have found that thousands of people still felt that the old-time waltz, two-step and polka were totally different from the "jazz" measures.

"Marching tunes and martial music are written in a tempo that does not lend itself to syncopation."

"Legitimate music appeals to human feeling and soulful appreciation. It makes the mind 'dreamy' and imaginative. It does not excite base thoughts. It may develop abstract love and the spirit of sacrifice for a loved one, but it does not fan the flames of physical passion as does the music which accompanies the one-step and the fox trot. These qualities make it permanent and enduring, while the 'jazz' tunes are reliant upon qualities that make them valueless tomorrow. Their fleeting nature is a proof of their deficiency in meritorious characteristics.

"A great German painter, Alois Kolb, with the Teutonic artist's love of the gross and grotesque, once painted a picture of profane music which modern moralists insist describes the spirit of the modern dance as it was before the sterner music began to crowd it out. He pictured Satan playing a violin from the pedestal from which the Sphinx, symbol of cruelty and lust, looked down upon a maudlin world.

"Human beings made mad by the debased music of Satan danced below in an orgy of indecency. At the bottom of the picture Kolb placed the snake-haired head of Medusa, the mythical goddess one sight of whom would turn a human being to stone. Medusa stood for vice in the mind of the primitive man; the writhing reptiles that were her hair symbolized the ghastliness and repulsion of crime, and the ruination of the man who looked upon her personified the deadening effect which familiarity with wickedness produces in the human being."

Music has sometimes been classified according to the society it keeps. Even in ancient times this classification prevailed. Its appeal is directly to the feelings, and it is perhaps true to say that it touches the passions more strongly than even the spoken or written word. When such music is applied to the dance, it brings to its aid the baser imaginations which give thoughts and feelings of the most degenerate character. It is a powerful truth, and yet we have scarcely begun to sense it, that there is an evil music to be shunned, just as there is an evil companionship.

Qualities.—The evils of debased music are more insidious because of the almost universal indifference if not ignorance about the kinds of music. Yet when we stop to think, there are as many kinds of music as there are peculiar qualities and characteristics in individuals; we have music that encourages frivolity. I once heard a musician say that "if I played long such music I should become down-right lazy." Then there must be music that induces idleness, just as there is music that creates excessive hilarity and light mindedness. If we were as choice about the music which we permit in our homes as we are about the character of the language used, we should eliminate much of it that is positively evil. Music is a power or a gift to man that was intended to delight, to exalt, to refine, and to encourage. It is a part of the noblest traits of human life. But like many

other exalted states of being, it has found degeneracy with other degenerate conditions of life. It is more dangerous because of its unsuspected and not easily detected evil influences.

Latter-day Saints' Point of View.—“If thou art merry, praise the Lord with singing, with music, with dancing, and with a prayer of praise and thanksgiving” (Doc. and Cov. 136:28).

This is part of a revelation given to Brigham Young in 1847.

Music and dancing associated with praise and prayer, make them acceptable to God.

XXVII—Dancing

Example of Russia.—Of all the nations of Europe, Russia has been most given to social and religious vagaries. Political activities were forbidden and improvements had little encouragement. The great masses of the people are “mujiks” or peasants. They have been in intellectual darkness for centuries, and therefore a prey to all kinds of delusions. Class distinction has been persistent and most oppressive to the people at large. The distinction was really based upon work. There were those who worked, and those who did not. Labor was a badge of inferiority. The rich aspired to social distinction and the excessive pleasures which idle lives beget. Petrograd was notorious as a den of vice, and the ball-room was the center of social ambitions. The ballet was never so popular in Paris as it was in the Russian capital. It was full of scandal and the source of sex corruption.

When the revolution of 1905 broke down, writers were under as severe a censorship as in the old regime. They turned their attention to fiction, as lascivious as the unbridled social life and the ball room could make it. The dance was often the center of the so-called Russian realism. It afforded an opportunity to play upon thoughts and feelings of those whose daily lives were a round of pleasure and dissipation. The social novel with its disgusting realism of life in Petrograd was remunerative and popular.

The Russian ballet dancers were famous the world over. Their movements catered to the more sordid instincts of men and women. At one time their vulgarities were too much for most of the European capitals, who frowned upon them. In time they were imitated, and gained more and more a world-wide reception. The degeneracy of the ball-room was nowhere more striking than in the domain of the czar. The censorship did not permit any more of its weird life to reach the outside world than could not be prevented. I quote from the *New York Sun* of Sept. 9, 1917, dated Petrograd, Aug. 5 (by mail):

“Ballet girls are being permitted to enter the learned professions. A special commission to prepare reforms in the former imperial, now state, theatres, has pronounced for the abolition of the system under which the ballet pupil could never be anything but a ballet dancer.

“At the age of nine years many girls entered the ballet school of the Marlinsky Theater and spent their childhood learning to dance, receiving scarcely any general education, and were ordered to go on the ballet stage. If they refused, they were excluded from all except the lowest occupations. They were further prevented from leaving the country without special permit. The demand was so great that such a barbarous system had to be inaugurated to keep up the supply.”

Corruptions of the Dance.—The revolution has broken down Russian exclusiveness and revealed to the world what before was never half suspected. Interest in the life and conditions of that country has rebounded in the desire to know more about the country and its people. The papers

are full of revelations of its inner life. Psychologists and sociologists have rushed to an explanation of causes and effects. They are enlightening the world about the hidden things in the social and religious practices of its people. In the mysteries of Russian degradation they have given prominence to the dance. As an institution, it is as old as the world, and in ancient and medieval times was closely associated with religion—religion of the kind which the Hebrews were forbidden to practice.

Here is what John D. Quackenbos, professor of psychology in Columbia University, has to say in one of the New York dailies:

"There is nothing new about making a religious rite out of a lascivious dance. It is palpably in accord with the bias of wanton human nature to give to the poetry of motion an unchaste rhythm and to legitimize such action with the sanction of the gods. The records of the ancient world teem with revolting narrations of dances in honor of licentious love gods, cunningly calculated to excite the grosser passions, and commit the riotous zealots to ineffably unbridled bacchanalia. In such appeals to the sexual side of their nature men and women were made to believe by interested priests that they were doing the will of heaven."

"In course of time the lecherous dance lost its devotional character. Loath to die its natural death, it revived in the epidemics known as the dancing manias that swept over Europe in the Middle Ages in periodic outbreaks of religious delusion. Thereafter the sensual dance lost its devotional kinship, and found cloister in the bawdy-houses and circles of ill-fame, whence, to the odium of Christian communities, it has been dragged of late years, to pollute society at large with its lewd mazes and disgusting insinuations. The dancing mania of the twentieth century, none the less dangerous because dissociated from dogma, is the only religion of a host of addicts in this country."

The mania of the dance has usually been a symptom of social decay, and has represented society at its worst. It has foretold the day of calamity in more than one nation of the earth. Whether the dance represents the worship of some lascivious god idol, or is an object of devotion in itself, its devotees suffer a moral loss to themselves, and bring numberless thousands to the shrine at which they worship.

Not an Evil in Itself.—Has the dance no proper place in social life? Or is its abuse responsible for the sins which grow out of it? David danced about the Ark of the Covenant while on its way to Jerusalem, to the disgust of his wife it must be said. It is one of the most universal of all forms of pleasure. It combines intimate companionship with the rythm of movement and joyous sounds of music. David danced in a spirit of divine joy. The object of his dance was the expression he felt for a God-given achievement. Undoubtedly such pleasure has its place in the mirth of social life.

Its Control.—Its dangers, however, have been fully recognized by the Latter-day Saints, who sought to control it in such a manner as to free it from the excessive pleasures and temptations that might grow out of it. Dances were opened by prayer, and the old and young mingled freely together. Any movements or attitudes indecorous were frowned upon, and a spirit of gentility was cultivated as far as possible. We need not wonder that the Saints have felt with some alarm the influence of its mania which is now sweeping over the world. It is one of the most convincing indictments against the stability of society in this age. In places it amounts almost to a disease. The youth of the world today is under a heavy tribute to it. It is literally enslaving millions. It is perhaps the best expression of the irreligious condition of the world. Its addicts have lost respect for

the Sabbath, have lost the moral sense of duty, have surrendered themselves to a life of mirth, and now worship at the shrine of pleasure. It is really giving serious cause for alarm. It dictates to fashion, ignores health, and fosters indecencies. Its abolition has never been accomplished, but today it passes all control.

The ball room is responsible for the waste of untold millions; it teaches frivolity and delights in extravagance; it is classifying society by its exclusion of parents and the older members of the community; it snatches from home life and its sanctity those who need most its protection, and it obliterates God in the thoughts and feelings of its devotees.

The dancing craze is more than a symptom; it is a disease. In the *New York Sun*, Sept. 9, 1917, Jane Dixon writes:

"The toddle, friends, is New York's latest dance delirium. As yet the delirium has not become epidemic. The germ of the toddle first manifested itself in the brain of one G. H. B., official delineator of the dance for the Isle of Manhattan. From the dome of this terpsichorean demon the toddle germ rapidly spread to his feet, where it manifested itself in all its violence, breaking forth in a movement half way between a fat suburban gentleman running to catch the 5:55 and a lazy 'possum that has just dined heavily on persimmons. Do not think the toddle is Mr. W.'s only output. His is by no means a one-track mind. He has invented a pretty little idea he calls, 'Hello, pals.' Not a song, mind you; a dance. Hear him: "'Hello, pals' is the successor of our 'Paul Jones.' It is a plain, unvarnished one-step. But there is a plus sign after the one-step. Partners do the one-step until a signal from the music is given, when they shake hands and recite a little poem. It goes:

"'Hello, pals, I'm glad to meet you;
Hello, pals, I'm glad to greet you.''"

Its Sacrifice to Mammon.—How inspiring! From different parts of the world come candidates for training to this famous dancing master, soon to be a millionaire. The glare of his wealth attracts the ambition of the lesser lights. They, too, see the glitter of gold, and there are millions today in the dancing business. The dimension of this industrial life has grown into enormous proportions. Dancing is the new spirit of the age. Our little ones take to it with fresh delight. Parents who see these rare gifts pour their gold into the pocket of the dancing artist and modistes in unstinted measure. We may object, but we hesitate. Parents are old-fashioned. They want to do what is for the best. To deny children what they seriously want is a social offense. If a decision is delayed, the dancing master is brought to the house. His persuasion is convincing. Maybe we are behind the times. Social requirements are the meat and drink of the age. We dare not ostracise our children. If we still hesitate, it is because we do not love these monsters of cruelty! Who dares face the accusation? The pace is set and we are going in full speed.

An Element of National Destruction.—The dance has the respectability of being the most ancient of customs. It was one of the strongest competitors in the race for national ruin of the ancient empires of Mesopotamia. The literature of those ancient times is full of nauseating details of dance debauchery. Those nations all went down when they had most to boast of; when in the age of their greatest glory. "Eat, drink, and be merry" is the siren of destruction. The current of modern life is tempestuous. Who can withstand it? Is the picture overdrawn? Read what Max Muller, the greatest of Oriental scholars and translators, says: He declares that had he not made in his translations copious expurgations, he would have been prosecuted for circulating obscene literature.

Duty of the Church.—Do the ball room and the Church have anything in common? One represents the joyous side of life, the other religious. The Church must have its guide and its guardian. The ball room is without either unless, as among the Latter-day Saints, it comes within the regulation of Church organizations. It is not easy outside of these organizations to control the excessive tempting pleasures of the dance.

From the Ball Room to Hell is the title of a book by one who professed to know the dangers of the dance. The book created some comment at the time it was published. It has passed out of memory. The passions of pleasure rarely yield to reason. Are we yielding to what we know to be a dangerous social condition? It is hard to withstand a constant pressure. We grow tired and break down very often. Society is honeycombed to the center by all kinds of excesses, extravagances, delusions, improprieties, vices, and shames. "A calamity howler" is no answer to the signal of social dangers. The war is laying bare many of the world's shames which before had been covered by artistic drapery.

Dancing is now a profession. Its devotees must be up-to-date. There is money in every newly invented dance. Professionals have sprung up by the thousands. New steps are the rage. Formerly this form of leisure was conducted at night. Now it goes on day and night. Schools of instruction are multiplying rapidly. It was once one of the cheapest of all pleasures; now it is most expensive. Once it was a pastime for the entire community; now children would be ashamed to see an attempt on the part of the parents and elders to dance. It is creating a class distinction, always a source of danger to social life. Shall the mania be suppressed? Can it be cured? The disease is in the mind. It is vastly more difficult to cure mental diseases than physical ones. The coming generation will be inheritors of the dread disease. It is said that nothing today contributes more to race suicide than the dance. The habits of youth are not easily broken off by married life. Children are in the way, they are an obstacle which must be prevented. Conversations in the home and in up-to-date society too often hinge upon the discussions of the ball room. Criticisms and snobbery are rife. Ridicule is encouraged. The serious side of life is barred.

Revelations.—"Say nothing but repentance unto this generation. Keep my commandments, and assist to bring forth my work, according to my commandments, and you shall be blessed" (Doc. and Cov. 11:8).

"Do you believe in a personal devil?" That is often a question put by even many of our own people. Where does the devilish spirit of an abandoned age come from? It is a disease of the mind, we are told. Just a disease that may be cured by some scientific treatment, we are told. It is not popular to believe in a devil. What has God said about the devil?

"And it must needs be that the devil tempt the children of men, or they could not be agents unto themselves, for if they never should have bitter they could not know the sweet" (Doc. and Cov. 29:39. Read more of same section).

Get the Saving Habit

As for rules for saving, there are not many. Use system, and be persistent. One of the best ways to save at the present time is to invest in war savings stamps and certificates. The thrift stamps cost only 25 cents, and they soon reach about \$5, when you get a certificate and interest. Try it.

Dixie is Doing her Bit

By Frank C. Steele

In food production, as in men and money, Dixie is doing her bit in the present world crisis. The Sunny Southland—that splendid Southland of today which in a very few short years has been literally hewn out of land exhausted and devastated by war's despoiling hand—is rising with inspiring patriotism to the call of the Nation and the demands of the Allied countries, even with greater energy and power than is generally recognized in the North and the West.

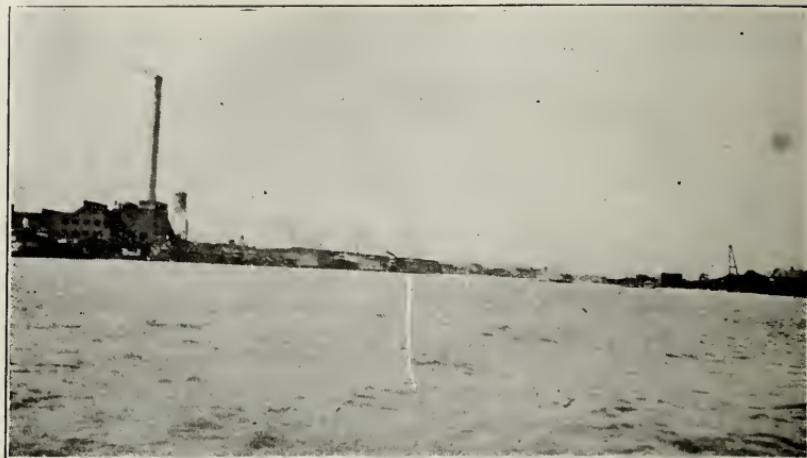
I am now in Atlanta—the New York of the South. It is



Cotton Field in Full Bloom

a city of tall smoke-stacks and cleaving sky-scrappers; a city of beautiful homes and kindhearted people who are invariably "powerful glad to see you." Here one can feel the pulse of the South, and the blood which flows through every artery of the country to the heart, beats warm for the sacred cause of liberty. The people of the Southern States are consecrated to the task of winning the war with all possible despatch.

But what is the South actually contributing to the cause? you ask. Very well—you shall have cold facts. The figures may surprise you. No doubt when you ponder over them a few moments you will see that the South's bit is a big bit. Dixie is



Savannah River, One of Dixie's Great Water Outlets to the Sea

no slacker. The statistics are gathered from government reports, federal and state, and they are therefore absolutely reliable.

The value of farm crops in the South in 1917, not including live stock products, was \$5, 510, 000, 000 which was \$150,000,000 greater than all the value of all the farm crops in the United States in 1911; and 1911 held the record value up to that year. This was 6 per cent less than the total value of all the farm crops in the United States in 1914.

The value of farm crops in the South in 1917 showed an increase of \$2,000,000,000 over 1916, and an increase of \$3,500, 000,000 over 1909.



Scene at a Southern Cotton Gin

The value of cotton in 1917, seed not included, showed an increase of \$390,000,000, or less than one-fifth of the net increase in the total value of all farm crops. The total value of the cotton crop, taking December 1st quotations as a basis, amounted to \$1,517,000,000. When the value of the seed is added to this, we have a total of about \$2,000,000,000.

The grain crop of the South in 1917 aggregated 1,600,000,000 bushels, the increase in the South being nearly one-half of the total increase of the entire United States.

If we add to the value of the farm crops in the South in 1917 the value of its animal products we get the staggering sum of seven billions of dollars. This year in one southern state alone, Georgia, the federal estimate of live stock products is placed at 4,564,000 head. Georgia is representative of the South.



King Cotton—Picking Time

If a comparison is made of ten representative northern and western states, Ohio, Pennsylvania, Michigan, Wisconsin, Minnesota, Kansas, the Dakotas, Colorado and New Mexico with ten representative southern states. Georgia, Alabama, Mississippi, Louisiana, Texas, North Carolina, South Carolina, Oklahoma, Arkansas and Tennessee, the figures are none the less illuminating.

The figures show that in 1915 the southern states produced 774,045,000 bushels of corn as against 663,405,000 grown in the ten northern and western states, and in 1917 the corn production ran to 665,738,000 and 626,817,000 bushels, respectively, in the two groups of states. In addition the southern states produced in 1917, 75,000,000 bushels of wheat, 120,000,000 bushels of oats,

26,000,000 bushels of Irish potatoes, 70,000,000 bushels of sweet potatoes, and 7,400,000 tons of hay, not to mention the enormous quantities of peanuts, beans, peas and other food products.

The value of farm crops in Kansas last year was \$142,000,000 less than the value in Georgia, and \$28,000,000 less than the value in South Carolina. Even Nebraska, with its great agricultural wealth, fell short of the crop value for Georgia \$10,000,000. Of the increase of wheat acreage in the United States in 1917, considering winter wheat only, of course, totaling, 1,636,000, 1,030,000 is credited to the South. It is interesting to note here that Alberta Red wheat from Western Canada is being tested near Atlanta, and the writer was agreeably surprised to see such a luxuriant and healthy stand this far south.

It will be readily seen from the foregoing figures that Dixie, like every other part of the United States, feels the responsibility resting upon America, the U. S. and Canada, the task of feeding the world. There will be no slackening up in production. In the South the labor problem is not likely to be serious in view of the great colored supply. The state governments are passing measures to make everyone serve in some vital industry. Governor Hugh Dorsey says that in Georgia the vagrants will "either have to go to the farm or the chain gang." The South will "Go Over the Top" again in food production. This year in every state, the acreage is materially increased. While the showing last year, the first year of the war, was very creditable, the South has by no means reached the maximum of its capabilities, and this year will distance any previous record.

Atlanta, Ga.

Little Nell

There's a little mound up yonder where the sego lilies grow.
Underneath its tangled grasses lies my "little drift of snow."
I can see her clothed in beauty, like a shadow in the gloom,
As she came one summer morning when the roses were in bloom.

Down the years she came creeping, like the sunshine on the floor;
And with tiny clinging fingers opened a responsive door
Of my heart, and crept right in, and all my life seemed glorified,
And my spirit was exalted with a deep and holy pride.

As she blossomed like a lily, in her eyes of sunny blue
You could catch a glimpse of heaven with the glory shining through,
Like an echo of the sunset on a mountain torn apart.
I can feel her still a-clinging to the bosom of my heart.

When the sun set o'er the valley and the purple shadow fell,
How my star of hope would glitter as I clasped my little Nell.
But her soul was like an angel, too divine for me to keep,
So they laid her 'neath the daisies when the roses fell asleep.

Theo. E. Curtis

The Return of the Jews

II

To Regain Palestine and Rebuild their Cities and Temple is the Dream of the Chosen People—Consolation in Ancient, Prophetic Promises

By E. H. Lund

Today the Jews are a very widely scattered race. They may be found in practically every nation and community on the face of the globe. Once so highly favored of the Lord, the children of Israel were driven from the land of their inheritance, thereafter without a country and homeless, a shunned people and ostracized even as the Nazarenes of old, and have become a "hiss and a byword in the earth."

Now, however, after these many centuries of drivings, hissings and buffettings, the time seems to have arrived when the Lord is to make good his promise, wherein he said: "I will bring Israel again to his habitation, and he shall feed on Carmel and Bashan, and his soul shall be satisfied upon Mount Ephraim and Gilead" (Jer. 50:19). It is also written that, after the Lord shall have punished and "judged Israel according to their doings," in the "latter times" the dispersed of Judah should be recalled. The scriptures are replete with prophecies and the word of the Lord that they shall be regathered, that He will have compassion upon them and "will save his flock, and they shall no more be a prey." They are to be taken from among the nations whither they have been scattered and brought again into their own land, "and I will make them one nation in the land upon the mountains of Israel," saith the Lord; "and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all" (Ezekiel 37:21, 22).

The Book of Mormon also prophetically affirms the fact that Israel "shall be gathered in from their long dispersion, from the isles of the sea, and from the four parts of the earth; and the nations of the Gentiles shall be great in the eyes of me, saith God, in carrying them forth to the lands of their inheritance" (2 Nephi 10:6-8; see also 6:11 and 25:15-18).

From a study of Holy Writ, together with a retrospective view of the historical data of the past two hundred years or so—taking note of the many great and important events that have crowded upon each other—it would appear that all things com-

bine in evidence of the fact that we are indeed living in the specific "latter times" spoken of in the scriptures, also designated as the "dispensation of the fulness of times, in which all things shall be fulfilled that have been spoken of since the earth was made" (Eph. 1:10; Acts 3:21; D. and C., 86:10; *Millennial Star*, Vol. 16, p. 220). In line with the above, and as a fulfilment of certain other prophecies which need not here be cited, mention should be made of the present great strife of a world-civilization divided against itself, a conflagration of nations, aflame on the one side with a spirit of ungodly hatred, autocratic intolerance, overweening national pride and selfishness, while to all intents and purposes the sword of the other is raised in defense of those principles of true democracy that ensure to every human being the inalienable rights of life, liberty, freedom of conscience and the pursuit of happiness.

The Church of Jesus Christ of Latter-day Saints senses a deep interest in the Hebrew nation. The Jews—and by this term we mean the whole house of Israel—occupy a prominent and special place in the great dispensation of the fulness of times, in which it is promised that all things shall be gathered together in one, even in Christ (Eph. 1:10). There was to be inaugurated a plan, a unifying process, which would eventually bring into a unity of faith all peoples, including the ancient covenant people of God. The latter were in due time to receive special attention from the ambassadors of Christ. It is not mere inference that brings us to this thought, since God's command is specific to the Church that the gospel, which he restored through his prophet Joseph Smith, shall be preached to the Jews as well as to the Gentiles. This is learned from Sec. 18:6, D. & C. (see also Secs. 21:12 and 133:8, 13). There is a set time when the gospel shall be preached in its fulness to the Jewish people as a nation. In a revelation of God to Joseph Smith (Sec. 45) we have a fuller statement of the words of Christ to his disciples concerning the destruction of the temple and the fall of Jerusalem than is found in St. Matthew 24. Speaking of the closing scenes—the "end of the world"—in the latter days, the Lord says that there "shall a remnant [of Israel] be scattered among all nations; but they shall be gathered again, but they shall remain [*i. e.*, generally speaking, they will not be permitted to partake of the benefits and blessings of the restored gospel] until the times of the Gentiles be fulfilled. * * * And when the times of the Gentiles is come in, a light shall break forth among them that sit in darkness, and it shall be the fulness of my gospel." Thus it appears that after the Jews shall have gathered to their place, and the "fulness of the Gentiles" shall have been accomplished, then the gospel of Christ is to be carried to the "remnant" of the house of Israel. Yet, it is stated,

those to whom the gospel shall come will "turn their hearts from me," for they perceive not the light, because of the precepts of men. And now it further appears that the innate skepticism and unbelief of the Jews will still possess them, that they will stubbornly refuse to accept the gospel or acknowledge Jesus to be the Christ, until the calamities and destructions predicted shall have come upon the world, resulting from the universal wickedness, when "the arm of the Lord shall fall upon the nations, and then shall the Lord set his foot upon this mount [of Olives], and the earth shall tremble, and reel to and fro," etc. "And then," saith the Lord, "shall the Jews look upon me and say, What are these wounds in thine hands and feet? Then shall they know that I am the Lord; for I will say unto them, These wounds are the wounds with which I was wounded in the house of my friends. I am he who was lifted up. I am Jesus that was crucified. I am the Son of God. And then shall they weep because of their iniquities; then shall they lament because they persecuted their king" (Doc. and Cov. Sec. 45:24-53; see also Sec. 133:8-13).

The present age of the world is that to which the holy Scriptures refers as "the last days," when all shall be fulfilled which has been uttered by all the holy prophets since the world began. And a change of fortune is coming to the Hebrew race. Their star of good omen is slowly but surely ascending. The time is approaching when the Jews shall again be a stable and united people, on their own soil, an independent government, their national integrity restored, free from untoward alien influences. Through his servant Moses the Lord spake to Israel, promising them that, "when all these things [i. e., the punishments and cursings enumerated in the 28th chapter of Deuteronomy] are come upon thee, and thou shalt call them to mind among all the nations, whither the Lord thy God hath driven thee, * * * then the Lord thy God * * * will return and gather thee from all the nations, whither the Lord thy God hath scattered thee" (Deut. 30:1-3).

When we remember the prophecies relating thereto, and what has in recent years taken place with respect to Palestine, we have every reason to believe that the Lord is gradually withdrawing the curse which he placed upon that land anciently. In this connection mention should also be made of the fact that on April 6, 1840, at a conference of the Church, the Prophet Joseph set apart and delegated Orson Hyde, one of the Twelve, to go to Jerusalem and there offer a dedicatory prayer in behalf of the Holy Land. This was eventually accomplished. Early on the morning of the 24th of October, 1841, seated on the Mount of Olives, as he had seen himself in vision, Elder Hyde wrote the prayer he had just offered in behalf of the Jews and their city,

which had been for so long a time trodden down of the Gentiles. He had prayed that the prophecies of God's servants concerning the Jews and Jernusalem might all be fulfilled; called for the richest blessings of heaven upon them; by virtue of his priesthood, he blessed the city, the land, and all the elements, to the end that Judah might be gathered, Jerusalem rebuilt and become a holy city unto the Lord, and that his name might be glorified in all the earth. In his report, Elder Hyde further states: "On the top of the Mount of Olives I erected a pile of stones as a witness, according to ancient custom. On what was anciently called Mount Zion, where the temple stood, I erected another, and used the rod according to the prediction upon my head" (*Roberts' Rise and Fall of Nauvoo*).

Ever since their banishment from their own land, it has been the dream of Jewry to regain Palestine and rebuild their cities. Orthodox Jews, after the dispersion, have ever found consolation in the ancient prophetic promises of God. "The doctrine of the return to Palestine," remarks Prof. Gottheil, an eminent apostle of "Zionism," "has always been part and parcel of the belief of the Jew, expressed in countless sayings, prayers and poems."

Of late years those prophecies have been and are in course of fulfilment; indeed, the great movement is well under way. The spirit of gathering to "their own country," and again becoming a concrete, national unit in the world of nations, is growing stronger and stronger among the people whom the Lord once delighted to honor and bless in a special way as the "green olive tree, fair, and of goodly fruit." It is a fact of current history that in the more recent past—at least up to the time when the Holy Land also began to feel the effects of the turbulence of the present international strife—greater impetus has been given to "the return," which has been steadily though slowly going on for a number of years, by colonies and groups, by families and individuals.

As a result of these activities, latest reports indicate that there are in Jerusalem and in Palestine generally perhaps 60,000 to 70,000 Jews, comprising tradesmen, mechanics, agriculturists, and representatives in every field of activity of a modern community. Before the advent of the present war, modern improvements in all the arts of industry and production had been steadily transforming the "waste places of Zion." The recent taking of Jerusalem, the temple city of ancient Israel, from the infidels, its capitulation to the British, has so heartened the "people of the covenant" that, notwithstanding present untoward conditions, the "back to Palestine!" slogan is again heard in Jewry. The leaven is at work, the spirit of desire, the longing for their national home in the land of their fathers, is in

the heart and soul of the Jewish race as a whole, and in time their return, having been already inaugurated and well advanced, will again proceed, and that thing concerning the "chosen people" which is to take place in the latter days, according to the prophet Ezekiel, shall certainly be accomplished:

"As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered: so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day. And I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the country" (34:12, 13).

Tobacco for the Soldiers

The Ranger, in *Scouting* for July 1, discusses a vital question. We hope all our organizations will read and agitate the subject. Further, if any readers of the *Era* are against the use of tobacco, but are still selling it through their business establishments, they can do a splendid service and free themselves from acting contrary to their principles and belief by publicly declaring that as for them and their business, We will sell tobacco no more. The Ranger says:

The public solicitation of tobacco for the soldiers adds to the problems of men who are attempting to develop character in boys.

To the imaginative boy every soldier is a hero. The boy wants to be a hero and his only method of attaining his ideal is imitation. Not having reached the years of discretion, he imitates the bad as well as the good.

The use of tobacco began as an occasional ceremonial among an out-of-doors people. It has become the gluttonous obsession of a race deteriorating for lack of oxygen, exercise and self-control. It is promoted by as competent an organization as was ever built up for the purpose of exploiting a human weakness. It has wormed its way even into institutions supported by voluntary contributions for the purpose of making men and boys better physically, mentally and spiritually. Even cigarettes are sold over the counter in some buildings dedicated to better manhood. Mothers and sisters everywhere are following the example of fathers and brothers. Shall we give up the struggle, or still try to keep the boy clean?

There is no reason why a man who becomes a soldier should be shut off from any privilege enjoyed by those whom he is defending. He ought to have more, if possible. But why magnify his weaknesses in such a way as to make their imitation by boys a certainty?

Men who are moved by generous motives to raise funds to provide tobacco for soldiers should try to do it in such a way as to avoid injuring the character of boys.

The Makers of Science

By Dr. John A. Widtsoe, President University of Utah

IX—Karl Wilhelm Scheele

Among the group of great men who founded modern chemistry, Scheele probably made the most brilliant discoveries in the brief space of time that was allotted him. Karl Wilhelm Scheele, was born at Stralsund, Sweden, December 2, 1742, the son of a modest merchant and one of many children. At the age of fourteen he became apprenticed to an apothecary, and in that manner was introduced to the science of chemistry. He was kept very busy in his business, but at nights studied chemical treatises and made chemical experiments. All his life he was poor, and his story is that of a pitiful fight against adversity. Not only was he required to carry his own burdens, but those of his family and friends were often placed upon his shoulders. Meanwhile his interest in science never wavered, and at the cost of his health he carried chemical knowledge onward in mighty strides.

Scheele was essentially self-taught, and he suffered much, in the beginning of his career, from the pride of the academicians, who could not believe that great work could be produced except under the influence of university training. And, it is probably true, that Scheele was weak in the languages, and that his reports did not always present the author to the best advantage. So brilliant was his work, however, that he forced the applause of his contemporaries and of his government.

The list of Scheele's discoveries is so long that only a few will be mentioned here.

The discovery of oxygen by Priestley was one of the epoch-making discoveries of the eighteenth century. The gas oxygen was, however, discovered independently by Scheele, without any knowledge of Priestley's work. While Priestley has the honor of publishing first the results of his work, Scheele is now generally acknowledged as an independent discoverer of oxygen. Scheele went farther than Priestley in studying the other ingredients of air. It frequently happens in science that when the time is ripe, the same discovery is made at the same time by several investigators.

Scheele also discovered the gas chlorine, made famous in

these recent times by its use in warfare. Scheele showed its bleaching power and thereby laid the foundation of the modern cloth manufacturing. Before the discovery of chlorine, the old process of bleaching a piece of linen required a whole summer; with chlorine it could be done in a few hours. Moreover, chlorine in the form of chloride of lime has advanced greatly the cause of sanitation. The discovery of chlorine alone would entitle Scheele to a place among the great men of science.

Scheele discovered ammonia, which is of great commercial value in our industrial world. Arsenious acid was one of his discoveries; also tungstic acid and Prussian blue, both of commercial value.

Among his discoveries was glycerine, which in its many compounds has become a substance of tremendous importance.

At the time of Scheele's day, little was known concerning animal or vegetable products. He undertook the study of this vast unexplored field with very good results. Among other organic discoveries he isolated lactic acid and showed that it is the substance that gives the sour taste to sour milk. He discovered the malic acid found in apples, the citric acid found in lemons, the tartaric acid found in grapes, and the oxalic acid found in many plant products.

The catalogue of his discoveries would only confuse the reader. Let it be sufficient to say that whatever he touched was illumined by him, and that chemistry and science generally were greatly promoted by the activities of the humble, hard-working, almost unknown Swedish apothecary.

The lesson of his life is that furnished by the lives of many great men, that if a man's gifts and efforts are great enough he can overcome all obstacles and make an honored place for himself among his fellow men. It also shows how much easier would have been his work and his life had he been enabled to share, as all may in our land, in the advantages of an education.

Scheele's industry and sacrifices were, however, too great for a frail body. When at the zenith of his fame, his body gave way, and he died at Koping, Sweden, May, 1786.

“Grace is a moment’s happy feeling, Power
A life’s slow growth; and we for many an hour
Must strain and toil, and wait and weep, if we
The perfect fruit of all we are would see.”

—Leonardo DaVinci.

“The Stars and Stripes”

By Frank R. Arnold

The freshest, most spontaneous, most joyous of newspapers is the *Stars and Stripes*, published in Paris every Friday by the American Expeditionary Forces in France. It is their official organ. “Sammee” in his journalistic moments is a carefree bird, and never was there less of the squeezed-orange element in newspaper than there is in this latest product of American journalism, born on foreign but allied soil. Every word is capital reading as entertaining as life or as instructive as the *Improvement Era*, though you must not apply the acid test of accuracy to every article in the paper dealing with facts “over there.” Much is hidden or camouflaged.

In all other respects it is an admirably edited piece of work. For news, it is far superior to the Paris edition of the *New York Herald* which American tourists used to find so unsatisfactory before the war. American news comes to it by cable. American newspaper men in France visit the trenches for a week or so and then repay the army hospitality with a story for the army paper. There is a whole page of athletic news with the appropriate heading, “Make every day a beatless day.” The editorials are full of local flavor. One states that it costs the United States \$50 a week to maintain a soldier in France and asks each of the readers of the *Stars and Stripes* if he is worth it. Another takes as its text the fact that “in the spring a young man’s fancy lightly turns to thoughts of base ball.” There is even entertaining comment on the weather. French winters were new to the men and so comment was justifiable. And, of course, there are stimulating editorials of the patriotic brand, but there is nothing maudlin or hackneyed about them, and it takes a newspaper genius or veteran from the trenches to talk about the deeper sides of patriotism and treat it with simple sincerity.

The dramatic column features Sothern in *Hamlet*, and Elsie Janis in a repertoire of American songs, either one of which would be good copy for a metropolitan paper in America. The “candle light” circuit has stars more brilliant than their setting. Miss Janis, starting in the Paris Y. M. C. A., (somehow one has never before associated Elsie Janis with the Y.M.C.A. movement) got such vociferous applause that the French neighbors thought that Sammy was starting a riot. Miss Janis has also brought

the newest steps as well as the newest songs from Broadway and concludes them with a handspring. As some of the stages on which she performs are only four by five she has been establishing some new records for comediennes. Mr. Sothern has to give *Hamlet* under difficulties. His famous soliloquy is constantly interrupted by salvos of "seventy-fives" off stage, and one night when he had just killed Polonius, and the queen was exclaiming "O what a rash and bloody deed is this," there came the cry "Lights out—air raid," and the lights went out but *Hamlet* kept on. Detail like this makes the dramatic columns of the *Stars and Stripes* the best of reading.

But it is neither news nor editorial comment that gives a newspaper its individuality. Personality plus, and style, all the while are secured for the paper by contributed stories about local conditions. One number, the fifth, contains three of these. One describes the "growing of 'taters' and such like" in the rear of the trenches, and is all to the glory of the man with the hoe. We had always supposed that Sammy had left his hoe in America and was devoting himself to the pickaxe and the spade. The paper announces the establishment of the "Garden Service" as a branch of the Quartermaster Corps. U. A. C. graduates will be in more demand than ever for the army.

"This Garden service," says *Stars and Stripes*, "is going at it in real earnest. Every division will be required to cultivate a certain portion of the area in which it lives and moves and has its bein', with the aim of providing itself—if it stays there that long—with beets, beans, (yes, beans), oats, barley, mint (reserved for Southern colonels), verbena, hops, rye, buckwheat, bananas, egg-plant, and such spinach as is not grown facially."

Aix-les-Bains is the town in Savoy where the American soldiers go to spend their leave of absence, and so any article on the province of Savoy in which the city is situated will prove valuable sooner or later to the readers of *Stars and Stripes*. One such describes the "land of permission" as one of Hannibal's stopping places on his highway to Rome, and, although the article is historical and descriptive, it is thoroughly human and full of interest for any American, whether in the trenches or in Utah.

The *Stars and Stripes* writers are best fitted to give advice to fresh soldiers who are contemplating the trip over and the following quotations are taken from an article entitled "Doughboy Hints for Brothers to Come." The advice is addressed to "fellow scrappers" and signed "those who know."

First of all, don't buy any seasick remedies. They are no good. The only seasick remedy known in the army is a rejection by a recruiting

officer. When you've got that, you are pretty well immune against *mal de mer*, as the French call it. We call it that, and then some more.

So don't bring any pills aboard your transport. And, when that feeling comes, and the ship is going up and down like the old seesaw out in the back yard, and the sky looks like the upper side of a speckled trout, and the waves are lashing higher than the Woolworth building—just give in. Everybody will be doing it from the C. O. down. In fact, if you don't give in you will not be playing the game; you will be missing a real experience. What were deck rails made for, anyway?

Don't try to recover too soon. Don't skip any meals. Keep right after your little old stomach, giving it something to do, so as to take its mind off itself, feeding chow to it as often as they will let you. After a while your stomach will get it through its bean that the chow was meant for it to keep, and will say "Thank you" and hold its peace. The process of education, though, is apt to be a pretty long one. Don't try to hasten it.

Another thing: Don't spend all your money on board ship, if the ship has a canteen or a barber shop or any place where you can spend money. You will have lots of use over here for all the dough you have, and you will get twice the value for your kale over here that you will on the transport. Besides, if you start out with a neat pile, you can usually increase it on board. How? Guess!

Speaking of sharp bargains, bring your own razor. You have heard, of course, a lot about English cutlery; but England isn't engaged in making that kind of cutlery now. Don't gamble on picking up a razor on this side. If you use one of the safety affairs, put a package of blades behind each ear, one in the sole of each shoe (a la Nathan Hale with the fort plans), one in every pocket, and the rest wherever you can stuff them. Good safety razor blades are as hard to find in France as Boches in heaven.

Also soap: Soap is not as plentiful over here as soldiers are. Although you may not have much occasion to use it, the mere having it will give you a sort of righteous feeling. Taking out your cake of soap and looking at it every once in a while will give you almost as much comfort as looking at your girl's picture in the locket she gave you. That cake of soap will remind you of many a happy Saturday night spent wallowing in the family sink. It will form one of your most potent links with home.

Our co-inhabitants of the dugouts are cute little fellows, but are rather pressing in their attentions at times. They like us a lot, and just dote on our underwear, which they think is good enough to eat. If, however, we have a cake of good, pungent tar soap around, they fight as shy of us as ministers fight shy of a corner saloon. Therefore, try to slip in a cake of it in addition to your other soap; it's as good as an anise-seed bag for keeping the shirt hounds on the wrong scent.

Bring along one good book for use on the trip over and on the long train rides that seem to prevail in this corner of the world. Inasmuch as you've already got a book, look it well over to see whether it bears reading and re-reading. If it doesn't, get another, one—almost any one that's written in English. You needn't bring a Bible, because somebody will be giving you one every time you turn around in England and in France. Take them all, with thanks, when they're handed out to you. If you collect enough of them the chances are that some day you will read part of one; that's why they give you so many.

Thus the term *Stars and Stripes* is taking on a new meaning, and its latest signification is not unworthy of all that the term has connoted hitherto. The paper costs ten cents a number, and is well worth it. We talk about sending cheer over to the boys in the trenches. If you send a dollar to 10 rue Sainte Anne,

Paris, you will get weekly laughs in return for three months that will surprise you. Good cheer is not alone to be found on this side of the water. It is noticeable wherever good Americans, especially young ones, get together.

Logan, Utah.

Poems

In the issue of *Stars and Stripes*, March 31, 1918, a number of poems are found, which are doubtless fair samples of American poetry from the front. They serve further to illustrate Mr. Arnold's estimate of this lively publication:

THE LISTENING POST

The Strange Case of Edgar Alfred Allen and Oscar A. McGinnis

(From *The Stars and Stripes*, France, May 31, 1918)

When Edgar Alfred Allen was a little boy with curls,
He used to cut out paper dolls and play around with girls;
He never did a naughty thing, he never was a knave;
And all the people on the block said: "My, he does behave!"

At school he always studied till he got the highest mark;
At college Edgar never went with boys upon a lark.
He never lost his temper, and no matter what occurred,
He never would articulate a naughty, naughty word.

Now, Oscar A. McGinnis was a different sort of lad;
He was the kind of whom the neighbors said: "*That boy is bad!*"
He pulled the hair of little girls and gave them all the creeps,
And people used to say he played at marbles—and for keeps!

When Oscar went to college he was captain of the team,
Although the old professors held him not in high esteem.
A virile, brave, intrepid, fearless man was Oscar A.,
And one who everybody said was sure to make his way.

Well, Oscar joined the Army, as the brave men always do,
And Edgar Alfred Allen? Why, he joined the Army, too.
And after several months in camp they both achieved the chance
To come and fight the glorious battle over here in France.

Edgar Allen, who in boyhood days, was never known to swear,
Displayed conspicuous valor, and he got the *Croix de Guerre*.
And Oscar A. McGinnis, who'd been fearless all his life,
Likewise achieved the *Croix de Guerre* for bravery in the strife.

Moral:

This is the little story of two soldiers overseas,
As to the moral of it, it is anything you please.

PRAYERS

A Mother's Prayer

O God, look down upon my son,
 In distant France, now serving Thee,
 And save him from the frightful Hun,
 Whose gas and shell destroy the free.

But if, O God, 'twould end the strife,
 When I should offer Thee my son,
 Then plunge Thy sacrificial knife;
 I shall not weep when Thou hast done!

A Soldier's Prayer

O God, protect my Mother dear,
 Who toils and suffers more than I.
 Her love of country sent me here;
 That she may live, I will to die!

I'm ready, Lord; take Thou my soul
 A hostage; let the pact be made;
 'Twas she who urged me to the goal,
 A partner in this last Crusade.

Thomas F. Coakley, Lt. Chaplain.

THE LITTLE CHILDREN

(Editorial in *The Stars and Stripes*, France, May 31, 1918.)

She is five. She believes in fairies. Her great confidant is her brother, twice her age, whom she calls "Boy."

"Boy," she said, wistfully, one morning, "I wish I had a dickey bird like Glenn has."

"Well, Janet, why don't you save the pennies the fairies leave you under your pillow every night and buy one?"

"But, Boy, you tee I have to buy th-rift tamps with my pennies that the fairies leave."

"But, Janet, you could save your pennies and buy the dickey bird, and then afterwards buy thrift stamps."

"Boy! You know I can't stop buying th-rift tamps because you know I must tend my money down to Washington to buy shoes for the soldiers and things for soldiers to eat and warm clothes for them, too."

"Yes, I guess that's right, too, Janet. But after we've licked the Germans, then you can save your pennies and buy the dickey bird, can't you?"

The little children throughout America are saving their pennies, denying themselves their hearts' dearest desires, that we, their country's soldiers, may have shoes and things to eat, and warm clothes, too. Every night they lisp their prayers for our safety, our triumph over the dreadful enemy of mankind.

Blot out all the other reasons—the little children are sufficient reason why we must fight on until the Hun is beaten. For they are the hope of the world.

A Living Witness to the Power of God*

By Elder Joseph W. McMurrin, of the First Council of Seventy

This is very unexpected, my brethren and sisters, for me to be called to this position this afternoon. I was one of the number who took advantage of the opportunity to speak in our meeting this morning at 8:30, before the Mutual Improvement workers. I there bore testimony to the truth of the everlasting gospel. I have in my soul a feeling of deep gratitude to my Father in heaven for the opportunities that have been presented to me from time to time, in the past, for the bearing of testimony. I am convinced of and believe sincerely in the doctrine advocated by the Redeemer of men that whosoever would confess him before men should be confessed by him before the Lord our God. My soul, I trust, is attuned to the great work that our Father in heaven has instituted among his children in this last dispensation.

It has been my high privilege, for a long period of years, to labor in the interest of the Church of Jesus Christ of Latter-day Saints, and for a good many years to be in quite close association with the presiding men of the Church. By contact with these brethren in authority I have learned to know that they are men who are devoted to the work of our God. They labor with an eye single to his glory, and in a most unselfish manner for the benefit and blessing of the people. I am very happy to say that the privileges that have come to me have also brought me in contact with many of the prominent sisters in the Church; and in traveling in the stakes of Zion and listening to the counsels they have imparted to the people, and to the doctrines they have advocated, I have discovered that into their souls, also, has come just as sure and perfect a knowledge of the truth of the work of God as has been given to their brothers. Our Father in heaven is no respecter of persons. He stands ready to reveal the truth of his gospel to all men who are willing to seek for it. I bear record to this before this great people. In these latter days, according to the words already uttered in the opening prayer, God opened the dispensation by giving a revelation of himself and our elder Brother and Redeemer, the Lord Jesus Christ. He declared to the Prophet Joseph Smith that the time

*A testimony delivered at the joint meeting, M. I. A. Conference, June 9, 1918, in the Great Tabernacle, Salt Lake City.

had fully come for the reintroduction of the gospel; that the time spoken of by holy prophets in all dispensations, concerning the greatness of the work that God would establish in the last days had arrived. I bear testimony to the choosing of Joseph Smith, young, without experience, without advantages. The God of heaven took him and schooled him, and by communion with holy angels sent for the purpose, educated him, and made him acquainted with his wonderful ways, and the marvelous principles of the everlasting gospel, and revealed unto him the powers and rights of the holy priesthood, until the unlearned youth, Joseph Smith, became the best educated man, concerning the purposes of Almighty God, that could be found upon the face of the whole earth.

I rejoice that the prophecies delivered by the great prophet, Joseph Smith, are being fulfilled, day by day, before our eyes, and that even this great struggle now attracting the attention of the human race, God revealed to Joseph Smith; and all who will can read, in the very first section of the Book of Doctrine and Covenants, that just such times were coming. God declared that, foreseeing the calamities that were coming upon the inhabitants of the earth, he had called his servant Joseph Smith and had clothed him with power and with authority. The word of God in that section, also, announces that the time was not far hence when peace should be taken from the earth. If time permitted, we might call attention to the prophecies that so wonderfully point out present distresses, all of which can be found in the revealed word of God as given in this dispensation. All those prophecies bear unmistakable record, to any man or any woman who desires to know the truth, that Joseph Smith did speak of things that it was impossible for him to know, unless they had been revealed by the inspiration and power of the Holy Ghost.

I bear testimony to this congregation that the doctrine of the Lord Jesus Christ, when he commissioned his apostles to go forth and preach the gospel to every nation, kindred, tongue and people, promising that signs should follow those who believed, has been abundantly verified in the experiences of the people of God in the age in which we are now living. I bear record in all humility, and in the name of the Lord Jesus Christ, that I stand in your presence here, this afternoon, a living monument to the mercy, power and blessing of the Almighty. I myself have been restored from what appeared to be death, and was declared to be death, by the most eminent physicians in this city of Salt Lake; and yet I was promised by an apostle of the Lord Jesus Christ that if I desired to live, I should live, no matter what doctors might say to the contrary. That promise of God, as you all this day see, was fulfilled. I bear record that into m-

own soul, by the power of the Holy Spirit which takes of the things of God and reveals them unto men, and which is the greatest of all, has come an understanding and a consciousness of the truth of this work of God. I know from the crown of my head to the soles of my feet that God has spoken; that he has revealed and bestowed upon men his authority; that he has organized his Church; that he has commissioned his servants to preach the gospel; that authority has come in a legal manner to me; and as one of his servants, in the name of my Master, I call men to an investigation of this great message, the message of the everlasting gospel. In the name of that Master, I say, every soul who will honestly and prayerfully investigate the truth shall be made to know by the power of God, by the mysterious influences of the Holy Spirit, who casts out all doubt and fear, and reveals the truth most perfectly, that I but speak what I most assuredly do know when I declare in all soberness that this is God's work, established by his will and commandment, with the promise that it shall be maintained against all the forces that may be arrayed against it in the future, just as it has been maintained against tremendous forces that have been arrayed against it in the past.

God bless these workers in the Mutual Improvement cause, the boys and girls of the fathers and mothers of "Mormondom." God help them to see and believe the truth, that their feet may tread in the right path, and that to this cause they may consecrate their lives and talents and possessions, forever and ever. That the race may be won, and salvation at last be found for every one, in the presence of the blessed Redeemer, I humbly pray, through Jesus Christ. Amen.

Our Country's Call

"And ye who breast the mountain storm
By grassy steep or highland lake,
Come, for the land ye love, to form
A bulwark that no foe can break.
Stand, like your own gray cliffs that mock
The whirlwind; stand in her defense:
The blast as soon shall move the rock,
As rushing squadrons bear ye thence."

—Bryant.

Why America Entered the War

By James Smedley, Jr.

[Thirteen Church districts out of nineteen selected speakers for the Annual M. I. A. Contest, at the June, 1918, conference. The report herewith shows the districts that reported, the winners, their addresses, the title of the oration, and the stake from whence they came. The blank districts did not report this year. When we consider that in each Church district there must have been from five to six contestants at least, and that, in order to provide these contestants, each stake and ward must have had a large number of participants, the wide scope of the activity may well be imagined.

The winners in the final contest are:

1. James Smedley, Jr., Bountiful, Utah, District No. 9. His speech, "Why America Entered the War," is given herewith.
2. Walter U. Fuhriman, Providence, Utah, District No. 7, "The Thorn in America's Side."
3. George Blair Glade, Lake View, Utah, District No. 10, "The Strength of Youth."

It will be noticed that no contestants came from district No. 1, Alberta; district 2, Big Horn; district 11, Sevier; district 13, Young; district 15, St. Johns, and district 19, Box Elder. The speaker from district No. 14, Mari-copa, Lawrence Kleinman, was unable to be present, but sent his manuscript. Considerable interest was taken in the contest, and the Assembly Hall contained many friends and visitors who went to hear the final contest, and witness the awarding of the medals to the three winners. The public speaking contest will continue for the year 1918-19, under the regulations provided in the convention circular, and we trust that every stake and ward will take part, and also that every Church district, at the close of the season of 1919, will be represented at the finals. The new regulations by which the preparation will begin in the wards with the opening of the season and continue monthly, until March, will add stimulus to this particular activity in our organizations.

Entries in the M. I. A. Speakers' Contest, June, 1918

District No. 1, Alberta.

District No. 2, Big Horn.

District No. 3, Union—Winner, Henry Maxfield, Union, Ore. (Union stake); subject, "Education the Best Means of Service."

District No. 4, Bingham—Winner, A. M. Anderson, Idaho Falls, Ida. (Bingham stake); subject, "The Passing of the Kings."

District No. 5, Cassia—Winner, Ivie Taylor, Elba, Ida. (Raft River stake); subject, "Why We are at War."

District No. 6, Bear Lake—Winner, Rosa Sherrod, Montpelier, Ida. (Montpelier stake); subject, "The Cry of Freedom."

District No. 7, Cache—Winner, Walter U. Fuhriman, Providence, Utah (Cache stake); subject, "The Thorn in America's Side."

District No. 8, Ogden—Winner, Russel Petty, Ogden, Utah (Weber stake); subject, "The Duties of the Patriotic American Citizen."

District No. 9, Ensign—Winner, James Smedley, Bountiful, Utah (South Davis stake); subject, "Why America Entered the War."

District No. 10, Utah—Winner, Geo. Blair Glade, Lake View, Utah (Utah stake); subject, "The Strength of Youth."

District No. 11, Sevier.

District No. 12, Parowan—Winner, Wm. C. Roche, Cedar City, Utah (Parowan stake); subject, "Compulsory Arbitration as a Means of Securing Peace."

District No. 13, Young.

District No. 14, Maricopa—Winner, Lawrence Kleinman, R. D. No. 2, Box 41, Tempe, Ariz. (Maricopa stake); subject, "Our Country at War; Why?"

District No. 15, St. Johns.

District No. 16, Uintah—Winner, Walter Woolley, Vernal, Utah (Uintah stake); subject, "The Spirit of America."

District No. 17, Deseret—Winner, Jane McBride, Fillmore, Utah (Millard stake); subject, "The War's Contribution to Christianity."

District No. 18, Pocatello—Winner, Willard Kingsford, Downey, Ida.; (Portneuf stake); subject, "The Flag of America."

District No. 19, Box Elder.

We give below the text of the speech which won first place and also the photographs of the three winning speakers.—*Editors.*]

On August 4, 1914, our World's War began by the German invasion of Belgium. On that same day Germany began the

course of conduct which could have but one end: the forcing of our peace-loving democracy into the war. And now that we are in, there must be but one outcome, the crushing of German autocracy.

Germany forced us into the war, we are fighting only in self-defense. We did not wish to fight Germany. We did not wish to fight anyone. We wanted only neutrality. Our stand was neutral because we thought by being neutral we could best serve the welfare of humanity. For nearly three years we maintained our position as neutral. But every new action of the German Imperial government more thoroughly convinced us that we would



James Smedley, Jr.

have to change our policy of peace for one of war, if we were going to live up to ourselves as the champions of democracy in the world. It gradually dawned upon us that not only was the

democracy of the world at stake, but that autocracy was threatening an invasion of this country. We could see that we must fight for the welfare of humanity and for the defense of our own homes.

We watched the ruthless invasion of Belgium which opened the war. The action sent a chill over our nation. Belgium was a neutral. And we wondered, "Has Germany *no* regard for her own treaties?" But we said, "We are neutral; this is not our war." We tried to make ourselves believe in Germany, but our sense of right and wrong was injured. Unconsciously our sympathy went with the Allies, and it was hard to be a neutral.



Walter U. Fuhriman

a cruel and unmanly business. We saw ship after ship sent to the bottom; ships of mercy bound from American ports for starving Belgium; ships carrying the Red Cross and laden with the wounded of all nations; ships flying the Stars and Stripes; ships carrying food and clothing to friendly, harmless, terrorized people of Europe, sent to the bottom, hundreds of miles from the shore, manned by American seamen, murdered against all law without warning. Many were the ships that went to the bottom, the *Lusitania* is only the famous one of hundreds of examples.

We then sent protests in the form of notes to Germany. We talked to Germany in the spirit of good faith and sincerity. We

Following the invasion of Belgium came the report of attacks on women and children, and it seemed as if the German soldiers had no regard for the life or chastity of non-belligerents. We could not understand why men would do such things. We called the German soldiers cowards. But we did not realize that such things were to be the common action of the German Imperial government. We blamed the soldiers, not the government, but blame whom we would, hatred began to grow, and it was still harder to be a neutral.

Then Germany began her first submarine warfare,

talked as honest men should talk. Germany then promised us that she would respect neutral flags and the rights of neutrals, so we held our anger and rage in check. But Germany did not live up to her promise, so we sent more notes of protest, until we discovered that the German Imperial government construed our notes as evidence that we were cowards.

Germany's next step, in her effort to force us into the war, was the calling upon Mexico to invade us. But this did not make us fight, because we stood for peace.

Germany then had our cities filled with paid spies. This propaganda was attempted to split our own nation asunder. Things were becoming intolerable. It began to dawn upon us that not only was Germany trying to force us to fight in the Great War in Europe, but that she was trying to force us to fight among ourselves.

On February 1, 1917, or shortly prior thereto, when the German government, believing itself strong enough and in possession of a sufficient number of submarines, notified our government that it would ruthlessly destroy every neutral vessel that should venture into the seas surrounding England, France and Italy. This new policy of the German Imperial government swept every restriction aside. Vessels of every kind, whatever their flag, their character, their cargo, their destination, their errand, would ruthlessly be sent to the bottom; without warning and without thought of help or mercy for those on board. The vessels of friendly neutrals, along with those of the belligerents.

When the Kaiser notified the government of the United States that he would sink at sight American vessels entering this area, he virtually declared war against the United States. When within that area he began sinking American vessels at sight as he had notified our government he would do, and killing American crews, and passengers sailing with them under the American flag, he made war upon the United States. It was upon his part invasive war, war of conquest, precisely the same kind of war upon this country which he had made two and one-half years earlier upon Belgium and France.

Before the declaration of war, and those acts of war, we had reason to fear the German government, we had reason for indignation, we had reason for resentment. We might have gone to war for no slight reasons; and that we did not was because our government was then, as it still is, under an administration which does not revel in the thoughts of war; it abhors war. But when the German government advanced its invasive battle line out upon the open Atlantic in our direction, asserting its sovereignty there as it was asserting it in Belgium and

northern France, and killing American citizens on American ships, under the American flag, upon water where they had as good a right to be as in their own cities, states or harbors, then a new element came into the case. Our republic was invasively and definitely put upon the defensive. The most pacific administration the United States has ever had could no longer keep us out of the war without putting us into national subjection to an alien power. The German government had left no alternative to this government but war or surrender.

Our ships might indeed have stayed away from the ocean area over which the German government thus asserted exclusive sovereignty. Their crews and passengers might have remained at home in obedience to the Kaiser's command. In obedience to that command our government might have ordered them to do so. But none of this would have made any safer our independence, any more to the interest of peace between this country and Germany, or any more reasonable on any account than if the Kaiser had ordered us to stay off the ocean outside of our territorial waters, and we had obeyed.



George Blair Glade

States could do nothing but accept her challenge. There was no possible alternative. Germany of her own free will had become our enemy. Her policy was one of conquest, and following that policy she had invaded France and Belgium. She had disclosed her invasive intent toward us by her diplomatic negotiations with Mexico and her secret operations within the United States. She threw her invasive battle line out upon the Atlantic to the twentieth meridian, thus confirming her hostile intent toward this country. Her destruction of the American flag was the overt attack of aggressive war on her part.

We might have assented to Germany's conquering the world, nation by nation, until our turn came. We were not confronted with the problem of war or no war. Our problem was one of

But we could not obey. Germany had declared war. The Congress of the United

resisting conquest now, in a war in Europe and with Allies, or later, in our own country and without allies. And as President Wilson has said:

For us there is but one choice. We have made it. Woe be to the man or group of men that seek to stand in our way in this day of high resolution when every principle we hold dearest is to be vindicated and made sure for the salvation of the nations. We are ready to plead at the bar of history, and our flag shall wear a new luster. Once more we shall make good with our lives and fortunes the great faith to which we were born, and a new glory shall shine in the face of our people.

Bountiful, Utah.

The Cigarette

There is everything to lose and nothing to gain by becoming a smoker. None can deny the essential truth of this statement. Notwithstanding, however, the young people of the nation, encouraged by their elders, go on selling their birthright of unimpaired physical and mental vigor for many packages of cigarettes,—billions of the deadly pills being consumed every year. Cigarette smoking lowers efficiency, wastes money, and encourages crime. Mr. Henry Ford's advice is wise: "Don't burn your money and your vitality at the end of a cigarette."

What can we do to show that we are in earnest in this matter? Here are two things, at least, that can be done: first do not use tobacco; second, do not sell tobacco. Every Latter-day Saint should positively refuse to sell tobacco and cigarettes, or tobacco in any form. It is taken for granted that no mature Latter-day Saint uses tobacco. He should be just as determined not to tempt others to use it, or to place it in their way, as he is to set the proper example before the young people. His word of warning then becomes effective through example. No Latter-day Saint feels quite justified in selling tobacco: first, for moral and religious reasons; and, second, for the reason that he desires to discourage such an expensive, useless, and dangerous habit as is smoking or chewing, or using any other stimulant, for that matter.

Boys and girls should be told the truth about tobacco and the havoc it works. They should be taught by precept and example that it is not manly or womanly to use it. If it were manly to use tobacco, it certainly would be womanly, and yet ninety per cent of the readers of the *Era* would be horrified to think of the use of tobacco becoming as general among girls and women as it is among boys and men! Let us take care that no such conditions arise. Let us discourage the tobacco habit by refusing absolutely to place it before our communities in stores and business places under our ownership, management and control.

Mental Influence

By Joseph A. West

Before entering upon a discussion of the Emmanuel movement, as promised in a former article, I wish to call attention to the influence of mind over body. Every person who has followed the well-known injunction, "Man, know thyself," must have discovered that the will to dare and to do is in itself half the battle won. Upon the mental poise of the individual mainly depends his success or failure. Everything that we do has its origin in the brain, and the weak and feeble, or vigorous and energetic manner in which any task is performed depends upon the manner in which the idea of doing it is conceived.

May we not, therefore, also assume that the physical condition of the body may be likewise influenced, in the matter of health and disease? That such is the case is abundantly attested by the experience of the medical fraternity.

I recently read of the experience of a celebrated physician and surgeon who had performed several thousand operations for appendicitis, and while a majority of such cases were diagnosed correctly, quite a number were not. In the latter the appendix was found to be in a healthy condition and therefore not the seat of the trouble. He selected ten of the most pronounced of these cases, and wrote the patients asking if the operation had been satisfactory and had produced the desired results; to which all but two replied that it had. These two were not quite certain whether it had or not.

Douglas Fairbanks, in one of his films, graphically depicts a woe-begone dispeptic in a sanitarium reading from an almanac all the distressful symptoms of her complaint, and finding them all in her case, when in reality they were phantoms of her mind. Having a sweetheart in the place, and being unable to induce her to leave, he bought the sanitarium and turned all the patients out to an open-air life, dispensing with medicine of every kind; and in an incredibly short time all were well, happy and hearty. In his excellent work, entitled *Laugh and Live*, he conclusively shows that the gospel of cheerfulness is the gospel of health; that cheerfulness is a product of the mind, and that it can be indulged in by the simple exercise of the will, even when everything in life seemingly "goes dead wrong."

Dr. Hirschfield, in his excellent work on the *Heart and*

Blood Vessels, gives several striking instances of the influence of mind over body, a few of which I will here relate:

During the French revolution a nobleman, thirty years of age, was condemned to die by the guillotine. The night before his execution he was up quite late conversing with friends, and did not go to sleep until early next morning. As the time for the execution approached, a friend went to awaken him, and happened to touch the back of his neck with his cold hand, when he opened his eyes for a moment, made a few jerky movements with his legs, and then died. No one among his friends or kindred had seen any sign of apoplexy or other illness, for he was apparently in perfect health at the time. It was the concensus of opinion that the sensation of the cold hand at the moment of awakening, after the mind had been directed for days and weeks on his approaching death, had given the impression of the knife of the guillotine with the same fatal effect.

We are told that when morphine is taken from persons addicted to its use, often times the kidneys refuse to work because of the unhappy feeling that results, and that when the drug is again taken, and the patient feels happy, the action of the kidneys is found to be normal. Yet the drug itself has no direct effect upon those organs. Dr. Hirshfield concludes several pages of remarkable instances of this kind with the following commentary:

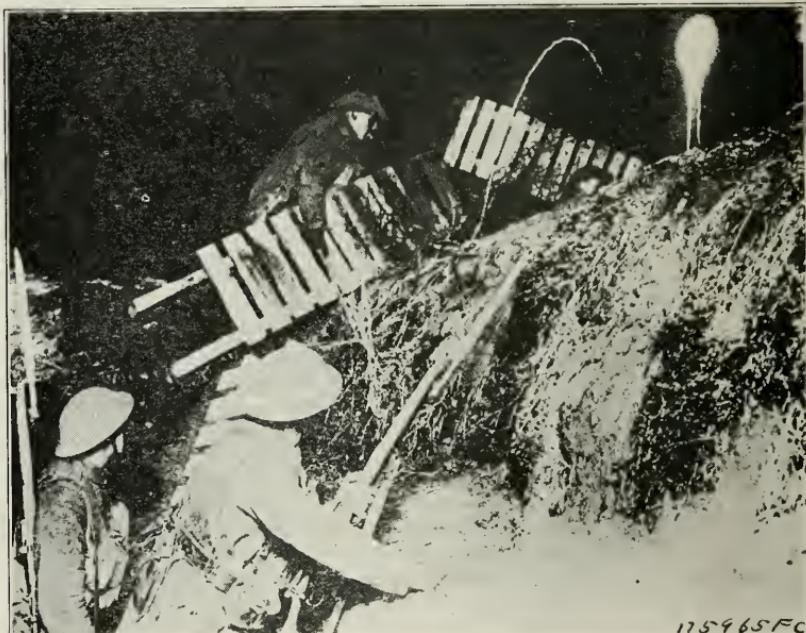
It must be admitted that, in theory, the mind may even control the growth of a tumor, as, by regulating the width of blood-vessels it may cut the tumor out of circulation and starve it to death, or on the other hand, can make it grow faster by directing attention and congestion to it. The mind can influence the body the same as poison, or as it is affected by the thyroid and suprarenal gland; it can widen the blood-vessels as the former does, and almost close them, as the latter does, with the same effect on the health. * * * The influence of the mind on the circulatory apparatus is a fact on which not enough stress can be laid. Today we know that arteriosclerosis (hardening of the arteries) often represents the wornout condition of blood-vessels which have been overworked by the continual pulling on their muscular walls of an emotional and restless heart.

Dr. Charles A. Lauffer, in his work on electrical injuries, says a person's susceptibility thereto largely depends upon the mental attitude of the individual at the time, and cites the case of an old lineman who accidentally touched a wire that usually carried a heavy voltage, but which at the time was uncharged, and died almost immediately from fright alone.

I call to mind another well authenticated case (and there are many of them in the experience of old medical practitioners) of a man who was so seriously injured that his recovery was despaired of. He asked the doctor what were his chances for recovery, providing a certain very necessary and serious surgical

operation were performed; and upon being told, one in a thousand, he very determinedly said, I will take that chance; go ahead. And he recovered, mainly, if not altogether, because he so willed it.

The Emmanuel Movement, and all other healing cults of the day, mainly depend upon the corrective force and power of the mind to accomplish their marvelous work. It is true, they have different methods of reaching the same results, but with them all, so far as my observation goes, the power of mental suggestion, brought about, some times by hypnotic influence, in extreme cases, is the main curative process.



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*British Official Photograph.
© Underwood & Underwood, New York*

STARTING OVER THE TOP AT NIGHT.

This most remarkable flashlight photograph taken in a British trench shows a working party starting out over the top at night. The soldiers are carrying duck-boards, called trench mats by the Tommies, to an outpost across No Man's Land. In the upper right hand corner a German flare can be seen bursting, while down in the trench, troops with bayoneted rifles are on the alert to cover the working party.

The Escape

By Henry Nicol Adamson

Nell, her big eyes opened wide with fright, ears strained to catch every sound, paced up and down the little kitchen with quick, nervous footsteps. Four hours ago Manuel, her husband, had gone out to get food, and he had not returned.

Had he been taken, deported for work in Germany? Perhaps to fight against the people he loved?

The thought made her sick with dread. Should she go and look for him? Yes, yes! Anything would be better than this awful uncertainty. She pulled the heavy bolt of the door, and with the incoming of the cold air the child in his cradle raised a feeble wail.

She shut the door hastily and bolted it. Women knew the value of bolts and bars in Belgium in the year 1914.

"Hush! hush, my baby!" she whispered, bending over the child. "Don't cry, dear little one. Sleep!" Tenderly she rocked him until the eyes so full of wonder closed gently. "Oh, God!" she prayed, choking down her sobs, "send my husband safely home."

Her strained ears caught the sound of footsteps in the street. She sprang to her feet and listened. Three knocks at the door. Her husband's signal, but they were given hastily, and he always knocked slowly, she hesitated a moment.

"Open, Nell, quickly, for the love of God!"

It was her husband's voice, but strained and uneven. She rushed to the door and opened it. He ran in and another man followed. Nell's nerves, strained to breaking point in these fearful days, gave way. She screamed.

"Be silent!" commanded her husband, bolting the door. "Nell, I was taken for deportation to Germany. This man got me away from the crowd in the dark. We must get across the frontier quickly. It's only five miles. This man will guide us. I couldn't go without you. Come! Come now."

"The frontier, Manuel"—she clasped his hand—"I cannot! Baby might cry and we should be discovered. You go, beloved; I will go somehow later."

"No, no; they have my name. You must come with me. It's the only way."

"But baby?" she repeated.

"Drug the child. That medicine the doctor gave you when you couldn't sleep. It will keep him silent. Don't hesitate. I cannot go without you." Nell, dazed with her overwrought feelings, mechanically got the medicine from the cupboard and gave it to the child as Manuel turned to the other man. "I will light the lamp. I have not seen you in the dark nor heard your voice. Let me see your face that I may know my friend."

"You know me, Manuel!"

Nell started. It was Gavere, the big, laughing Frenchman who had worked with Manuel in the leather factory before the war. They had been called "the brothers," for the ties of friendship had been strong between the silent, grave Manuel and the gay, debonair Gavere, until their path had been crossed by Nell. They had both loved her, and Manuel had won her.

As in a mirror she could see them as they had faced each other four years ago, when Gavere's eyes had blazed hate when her husband had told him that Nell was his. The love of the friends was swamped and lost, and they faced each other with fury. Manuel gazed at the other man. Could this sad-eyed man with mouth set in lines of grim resolution be the laughing Gavere of past days?

"Manuel," said the Frenchman, "we parted hating each other for a woman's sake. Let us meet as brothers."

But Manuel, like all slow-thinking men, treasured remembrances. For years Gavere's last words to him had rung in his soul: "Nell shall be mine if I take her over your dead body." And fear of the threat tortured him day by day, for he loved his wife.

"You could have let me go and taken Nell. You love her," he said, heavily.

"I brought you back because I love her. Come! Come quickly, before the moon rises."

"You love my wife?" he repeated, his face flushing with anger.

"You madden me! She will go with you to safety if you hasten. Wrap the baby up well, Nell; it is cold. You, Manuel, put this in your pocket."

He handed Manuel money, which the husband would have rejected. "Take it, you will need it."

The Frenchman's old, joyous power to command conquered. Manuel and Nell obeyed him like children. Gavere opened the door and looked up and down the quiet street.

"All is well. Come!"

They followed him out. He shut the door. Then down the street they walked at moderate pace. Nell clutched her baby close to her breast, fearful of the drug she had given him,

Manuel, half suffocated with the mad beating of his heart, grasped Nell with a trembling hand.

"If they catch me," he whispered, "Nell, I would rather die."

"Courage, beloved."

"Hush!" cautioned the Frenchman. "Follow me a few paces behind. Don't speak."

Into the wide main street they passed without comment. Once they were called to stop, and Gavere answered the sentries in German and, with a laugh and a jest, passed on. Manuel hesitated. Would Gavere betray him? He did not know a word of German and he feared for what was said. He thought of the day when he and Gavere had sworn eternal hate for the sake of the woman one had lost and the other gained. Was this Gavere's revenge? Not deportation, but death?

"Courage!" whispered Nell.

The sentry passed on. Gavere walked into a house. They followed.

"Through the house and garden," said Gavere, softly. "Twenty men passed out of the city this way today and got to safety. Come along, but be careful. There's a by-lane that leads to the fields. A simple trick."

He laughed quietly, this man who chanced his life to save his fellowmen in the country of his adoption.

"Forgive me, Gavere!" said Manuel. Their hands clasped each other's as they had done years ago when they were called "the brothers."

Through the lane and over the desolate fields they went. Sometimes hiding in the shadows, sometimes sprinting over the open places. The baby lay as dead in Nell's arms. "Give him to me," said Manuel.

"No, no!" faltered Nell, fearing that he would think the worst if he felt the tiny form so cold and stiff.

The moon came out, and in the faint light he saw tears on Nell's face.

"Are you frightened?" he whispered.

"For you—for you. If they catch you at the frontier—"

Gavere heard. "If we are caught—shoot!" he said, tersely, thrusting a pistol in Manuel's hand.

Manuel followed the direction of Gavere's eyes. Nell saw they both looked at her. She shuddered. "Will it hurt much?" she asked.

"No; I wish I could bear the pain for both," Manuel said, hoarsely.

"I wish I could bear the pain alone!" thought Gavere, looking at the woman he loved.

Manuel took Nell's hand. She seemed doubly dear in this wild run for life. Gavere knew every inch of the way, he had trodden it before with trembling Belgians following. Then he had gone with a smile on his lips, thinking of their freedom. Now an icy hand seemed to grasp his heartstrings. He was thinking of the risk. It was cold, but he opened his shirt at the neck. Once he raised his head and let his breath hiss between his teeth like a man overpowered with heat, and yet he shivered.

On those five miles Manuel and Nell lived through the emotion of a lifetime. She was stronger than he, for she thought of the safety and happiness beyond; he, of his wife caught by the Germans and he—dead. He could almost feel the grip of the sentinel's hand on his neck.

"We should not have brought the child. He may wake, and a sound means death."

Nell hugged the child and wondered if she would ever hear its little voice again.

"The frontier," whispered Gavere. "Wait in the shadow."

Trembling, they shrank back into the darkness. The sentinel, like a ghost in the night, stood on the summit of a mound, and then walked on.

"Wait till I signal you."

Gavere wriggled forward on his stomach, and they caught the sound of insulated clippers cutting the wires the Germans had stretched across. He waved his hands. They darted across. From the darkness someone fired.

"Crouch," he whispered; "crouch down."

They scrambled on hands and feet. "They have seen us!" cried Nell. "They will come."

"Hurry!" commanded Gavere.

"I cannot leave you alone now, Gavere!" whispered Manuel.

"For Nell's sake, man, go! The darkness will cover you. I will call out and tell you how I fare. Go, go! God bless you!"

"Come!"

"Someone must keep them back. Take these clippers in case there are more wires." There was no time for more words. Two forms stumbled on and were scarcely seen in the darkness.

"Oh, God! oh, God! If he is killed!" gasped Manuel. "Gavere, my brother."

The clouds that were racing across the sky had hidden their retreat, but now the moon came out again, and Nell looked back over her shoulder. "There are three soldiers!" she gasped. "One is taking aim."

Quick as the thought Manuel pulled her down and fell beside her. The shot whizzed over their heads.

He saw a small barn not twenty yards away.

"Keep down and wriggle towards that," he whispered.

He snatched the child from her, and they struggled on. The crack of a pistol rent the air, and Gavere's voice rang out: "One man the less."

The thin, frosty air brought the sound of the struggle clearly towards them. Gavere was fighting the three men for them. In one backward glance Manuel saw Gavere hit up the rifle of a soldier who still saw them and was again taking aim. But the rifle shot at the stars.

"He saved us that time," gasped Manuel.

On they struggled, cheered by the gay voice of the Frenchman, who shouted: "Another down. *Vive la France!* It's all right. I win!" and then more softly, but still clear, the voice rang across the frontier amid the sounds of shooting: "Courage!"

They gained the barn and sheltered there. One more glance showed them two forms locked together and struggling. Then the moon hid behind a cloud. They grasped each other's hands and huddled close to the chilly stones in the darkness. Nell tried to pray, but nothing came from her lips but a sob.

Then more faintly than before Gavere's voice stole across the now quiet fields: "All's well. I'm going home."

"Thank God!" whispered Manuel. "He has saved us and now he is going back home. We will find him again some day, Nell—Gavere, my brother."

* * * * *

In the dark of night an old woman opened the door of her lonely farm and let two tired wayfarers in. She set the fire blazing and gave them food and drink. Nell tore the clothes from her baby's limbs and rubbed the little cold figure. At last the child's eyes opened, and he looked around in wonder.

"He is alive!" she whispered. "Manuel, I thought him dead."

"He is very much alive. Nell, shall we rename him Gavere?" Manuel whispered; and Nell's hand found his, for the cloud of jealousy that had so often darkened her life had passed away from her husband forever.

On the other side of the frontier a Frenchman who had laughed at the odds and shouted words into the night so that the friend of his youth and the woman he loved should not feel sorrow or regret, lay dead with a smile on his lips.



Bishop Orrin Porter Miller

First counselor to Presiding Bishop C. W. Nibley, of the Church of Jesus Christ of Latter-day Saints, died at his home on South State street, Granite stake of Zion, Salt Lake City, shortly before one o'clock, Sunday morning, July 7. Bishop Miller was born September 11, 1858, in Mill Creek, Salt Lake county. He was the son of Reuben Miller and Ann Craner. He was married on November 10, 1881, to Elizabeth N. Morgan, Daniel H. Wells officiating in the ordinance performed in the Endowment House at Salt Lake City. His father having died July 22, 1882, Orrin settled up his father's estate and moved to Riverton where a portion of land had fallen

to him through his father's will. In 1885, he was appointed to preside over the Riverton branch and later, when the branch was made a ward, was ordained its Bishop. On November 6, 1881, he had been ordained an elder and on February 10, 1884, a seventy. In 1887, he became a member of the County Central Committee of the People's Party, and thereafter for a number of years took part in civil affairs, being also a member for one term, of the Territorial Central Committee of that party. For six years he acted as Deputy Registrar under the Utah Commission; and in 1889, was elected a member of the County Board of Commissioners, of Salt Lake county. In July, 1891, the old People's Party having gone out of control, he was elected a member of the First Democratic Territorial Central Committee, serving in this capacity for a number of years. From 1886 to 1900, he acted as agent for Presiding Bishop William B. Preston, in receiving hay, grain, etc., from all the wards in the southern end of Salt Lake county. In 1897, he was appointed a special agent by Bishop Preston to look after the Church sheep herds. When the Jordan stake was organized, January 21, 1900, he was set apart as its president. His death removed from this life the last of the original presidency of that stake, President Hyrum Goff having died in November, 1914, and Elder James Jensen a few months later. Bishop Miller was chosen, October 24, 1901, second counselor to Presiding Bishop Wm. B. Preston, and when the latter was succeeded by Presiding Bishop C. W. Nibley, Bishop Miller was made first counselor.

In business affairs Bishop Miller was one of the directors of the Nevada Land and Live Stock Co., also of the Juab Development Co. He was a member of the Utah Lake Commission for a number of years, and also acted as one of the Arbitration Committee for the farmers in matters connected with the smelters. As one of the Presiding Bishopric, he had in charge most of the farming interests of the Church, and also the care of most of the Church public buildings. He was specially fitted for this work, he having been a rancher and farmer for many years.

Bishop Miller was one of the kindest men that one could ever meet. He was one of the people, and a humble and energetic laborer for their welfare and good. In him every man in need had a friend; and the most humble laborer was ever welcomed in his home and in his office with the same degree of cordiality as was extended to the wealthiest or the highest in power and authority. His friends are numbered by the thousands. In him the State loses a choice citizen, and the people a noble and tried friend, dependable, firm and patient; steadfast in the faith, wise in counsel, and a kind man, of sympathetic feeling, helpful, and able in business affairs. The eulogies pronounced at the funeral services at the Assembly Hall, on the 10th of July, testified that he was a man of the people, easily approached, and good to the poor. In every way, he answered the description, as given by the Apostle Paul to his beloved son Timothy, of what a Bishop should be. More could not be said of any man. He goes to his rest beloved by all, having finished a good course, and won his salvation.

Service to Country "Over Here"*

By Elder Richard R. Lyman, of the Council of the Twelve

This conference of Mutual Improvement workers should be a memorable one. While we have assembled from far and near, we are a unit in thought and purpose—we have but one object at this moment for which we strive and that is "winning the war." Our slogan is, "We stand for Service to God and Country."

Those who are familiar with Utah's war record, and with the inspired teachings Latter-day Saints have impressed upon the minds of their children concerning the divinity of the Constitution of our Country, and the importance of the political and religious liberty which we enjoy, will not be surprised to know that we are assembled on this occasion primarily to devise ways and means of giving the greatest possible assistance to our country in this hour of peril—this hour of terrible need.

I recommend, in this connection, that you read the pamphlet by Elder Benjamin Goddard, entitled, "Pertinent Facts on Utah's Loyalty and War Record." Copies of this excellent little work can be obtained at the Bureau of Information, Temple Block.

The topic upon which I am to speak is "Service to Country 'Over Here'." Preserving our resources and using these resources efficiently are the greatest services to Country that we can render. Since our boys and girls comprise our greatest resource, one of our first duties, "over here," is to see to it that these young people are properly fed, properly clothed, properly trained, and that they are preserved from sickness and from disease.

I read from a recent issue of the *Outlook*: "The churches in the neighborhood of cantonments cannot meet the burden of properly teaching and training and encouraging the soldiers alone. In one neighborhood one of the ministers asserted that he would rather see the soldiers go to hell than that his church should provide amusement for them. And, as a pamphlet of the National Service Commission of one of the great denominations says, "these men actually have gone to hell because, in that neighborhood there is sixty times as much disease among those soldiers as in any other cantonment." Shame on a man, especially a minister of religion, who, in this time of terrible war would thus waste our most precious resource. Be it said to the credit of the Latter-day Saints and to the credit of Utah people

*Remarks at the M. I. A. Conference, Sunday, June 9, 1918.

generally, that when the late Professor Jacob Bolin had completed his physical examination of the men in our State University and found them free from disease—absolutely clean—every one—he said, "I am amazed. I doubt if such an excellent condition can be found among as many young men in any other place on earth."

Why this excellent condition? It is because of the labor and the teachings of the people in this neighborhood and in this Church of ours. We regard virtue in men as highly as all good people regard virtue in women. Word has come from Camp Kearny also, where so many of our Utah soldier boys are located, that that great army training camp is practically free from the more or less common but nevertheless terrible and loathsome disease of men. Teaching young people everywhere the unspeakable seriousness of these diseases, as medical men are teaching it in the army today, and continuing thus to conserve one of our most precious resources, is a marked patriotic "service to country" which it is our duty to render "over here."

What sort of contest have we entered "over there?" An answer to this question will help to determine what and how much we should do "over here." In a personal letter Senator William H. King, writing May 22, 1918, from Washington, D. C., says: "Paul" [Captain Paul Browning King, the senator's son, who is in the flying squadron of the United States] "goes overseas very soon. We have a long, hard fight before us, and it may take one, it may take two, it may take three years, and it may cost us millions of men; but whatever the cost, we will win. The people must be taught to be ready to make every possible sacrifice to save our country and to save civilization. There will be many sorrowful hearts before this war is over, but never before has there been a war that involved such tremendous interests. Huxley once said that if certain industrial conditions should continue he "would hail as a consummation devoutly to be wished the advent of some comet that would hurl this little world of ours entirely to destruction."

"I sometimes feel," continues the senator, "that I would prefer the destruction of the earth and all its people, by some such catastrophe, rather than to see Prussian militarism triumph."

With such a cause, with such serious business before us, we should do everything the Government requires. If you have not planted a kitchen garden and it is possible for you to plant one, you are not doing your duty. If you are not raising more wheat this year than you raised last year, you are not doing your duty. If you are not doing all you can to conserve food, you are not doing your duty. The more we live in accordance with the wishes and desires and requirements of the Government, the

fewer men we will lose, and the sooner the war will be over. What would you not give to save an arm, or a leg, or an eye, for your own son? What would you not give, what would you not do, at this very hour, to save the life of that one you love, who is fighting over there? No American citizen has done enough nor has given enough until the doing or the giving actually hurts, and he is by so doing positively compelled to endure personal sacrifices.

What have we done, what are we doing, what can we do, in a religious way "over here" to help to win this war? Since we believe in God and his power, and in his justice, we can and we should appeal to him. If we look into our own lives, and into our own hearts, and find we do not deserve a blessing, then we should repent. We should humble ourselves so completely that we deserve a victory like that at San Juan Hill, at Santiago Bay, or at Manila Harbor.

Is our whole country clean and religious? Are the people of the United States in such perfect accord with the great Master and his gospel plan that when our boys aim they will see as if they looked with the eye of God? Are the lives of the people such that when the United States army strikes, the blow will fall as if from the arm of God? Or do conditions prevail now similar to those existing at the time of the Civil war when Lincoln set apart a day of fasting and prayer for the success of the arms of our country? His proclamation, in part, is as follows:

"Whereas it is the duty of nations as well as of men to own their dependence upon the overruling power of God, to confess their sins and transgressions in humble sorrow, yet with assured hope that genuine repentance will lead to mercy and to pardon, and to recognize the sublime truth, announced in the Holy Scriptures and proven by all history, that those nations only are blessed whose God is the Lord;

"And, insomuch as we know that by His divine law nations, like individuals, are subject to punishments and chastisements in this world, may we not justly fear that the awful calamity of civil war which now desolates the land may be but a punishment inflicted upon us for our presumptuous sins, to the needful end of our national reformation as a whole people? We have been the recipients of the choicest bounties of heaven. We have been preserved these many years in peace and prosperity. We have grown in numbers, wealth and power as no other nation has ever grown, but we have forgotten God."

I ask frankly, in the light of these painful statements, what is the condition of the Latter-day Saints? Do we truly deserve a decisive victory at once? With apologies to Patrick Henry, let us, with all our fellow countrymen, exclaim, "Give us Liberty, O Father, give us continual Liberty, or else, be kind enough, to give us death."

I close with the words of Kipling, as did an eastern speaker standing on this same spot a few weeks ago. He reached out his arms, and with a prayerful spirit exclaimed, "Oh, God of hosts, be with us yet, lest we forget, lest we forget!"

EDITORS' TABLE



Win the War but Save the Youth

At the training camp for M. I. A. leadership, at our June conference, among other striking exercises was a five-minute talk by Mr. S. A. Moffat, National Field Director, Boy Scouts of America, who pleaded for service to the boys and girls, that they might be held safe for clean living and righteousness. We must win the war, but the new democracy of the world must be entrusted to a "young people who are physically strong, mentally awake, and morally clean and straight." He said:

There is so much to be said in favor of the boys and, I might add, more to be said in favor of the girls, that I feel lost when called upon to try to say something worth while on this important subject in a brief five-minute talk.

As I have been listening to your excellent program this morning there has come to my heart this one thought that I would like to leave with you for the benefit of the young people: Let us not, in the confusion and the stress and turmoil of these days, when the winning of the war seems to be uppermost in our minds, forget the fact that our greatest problem is going to come after the war. It is important today that we center our thoughts and attention and our energies upon the question as to how we can make this world safe for democracy and righteousness; but it is equally essential that we give some serious thought and attention to the question as to whom we are going to hand over this democracy and this righteousness when it is finally won.

On entering the war in 1914, England and France made some mistakes which they have since admitted; but there is another which they have recognized lately and are trying to correct. I hope we do not, in this country, fall into the same mistake. The English people said: "We will need all of our money; we will need all of our resources, all of our energy, all of our man-power and all of our machinery to make guns, ammunition and ships, and to prosecute this war. Let us, for the time being, if you please, just forget our charities, our social service work for boys and girls, and cut down on the budgets along those lines." The result was that after England had been at war for a year or two, juvenile delinquency had increased in the largest cities from 100 to 250 per cent. The reason for it was simply this, that the older brothers had been withdrawn from the fam-

ilies; the fathers had gone to the front; police supervision was cut down; the general leadership in the agencies of the church and schools were reduced, and so boys were left more or less to themselves. They easily and quickly fell into bad company, and juvenile crime became rampant. About a year before this country entered the war the thoughtful people of England were sending over inquiries to us to have some of our young men, interested in boys' work, come over there and help them reconstruct the organization that would hold their boys safe for clean living and righteousness.

I say to you gentlemen and you women here today, that it is highly important that we win the war; but it is also absolutely essential that we safeguard and protect and care for our young people, so that when the war is won we will hand over this democracy to a young people who are physically strong, mentally awake, and morally clean and straight; because it is going to take that kind of clean citizenship to face the insuperable, almost insurmountable problems that are going to confront them after the war. Take this thought home with you. Work out your problems in your stakes and wards, with your boys and with your girls; so that there may be in this nation a righteous citizenship that can lead it forward as God has ordained this nation should be led; so that the world may see in us a righteous people, a leadership which they can follow. That is important.

One word to you, as elders among the children: I hope that no man of you, when called upon to serve in this great cause, will feel that other things are too important for you to give up some time to the boys and girls. Do not neglect them.

President Heber J. Grant said, at the close of Mr. Moffat's remarks:

I want to read just twelve lines of poetry, so as to get it in the record, and I would like to recommend that you all learn these few verses:

"Who does his task from day to day
And meets whatever comes his way,
Believing God has willed it so,
Has found real greatness here below.

"Who guards his post, no matter where,
Believing God must need him there,
Although but lowly toil it be,
Has risen to nobility.

"For great and low there's but one test:
'Tis that each man shall do his best.
Who works with all the strength he can
Shall never die in debt to man."

A Heap o' Livin'—E. A. Guest.

Recognition of Noble Work

The House of Representatives of the United States, June 7, paused for a moment in its regular business to express its appreciation in applause to the Relief Society of the Church of Jesus Christ of Latter-day Saints, for its contributions of wheat to the Government for the use of the starving women and children of the allies, and for the use of our soldiers and sailors in the army and navy of the United States.

Representative Milton H. Welling was recognized for five minutes to present this matter to the House, he having received a communication from Mr. Herbert Hoover, of the United States Food Administration, accepting the gift and expressing Mr. Hoover's appreciation of this service by the women of the Relief Society who had thus tendered over two hundred thousand bushels of first-class milling wheat to the United States for the cause of human liberty, and for the saving of the lives of thousands who might suffer for the lack of bread to eat.

Mr. Welling paid an eloquent tribute to the women donors and closed his remarks on the occasion by saying: "These women, with solemn pride, have given their sons to fight for the freedom of mankind. They now turn over to the uses of humanity these precious savings of more than a generation to bind up the broken-hearted and bring back life to the helpless victims of this pitiless strife."

Mr. Hoover had notified Representative M. H. Welling, that it had given him pleasure to write a note of thanks and appreciation to Presidents Joseph F. Smith, Anthon H. Lund, and Charles W. Penrose.

When the news of the gift was flashed to Washington, even the most prejudiced observer was moved to admiration and applause. Over forty-two years ago, President Brigham Young gave a mission to the women of the Relief Society to save grain against a time of famine. He appointed President Emmeline B. Wells to head the movement. The women from early days have gleaned wheat, have gathered it in aprons, have solicited it from husbands and friends, until special granaries, and finally elevators, were built to store the millions of pounds thus collected. Representative Welling's eloquent tribute and the applause of the House to the women for their half century's labor, and now their patriotic gift, were well deserved.

That Emmeline B. Wells, her associates and the splendid mothers of the Church have been faithful to their trust in this matter is evidenced by these unprecedented results. It is not often that one woman lives to inaugurate, and to carry forward a specific work for forty toilsome years, and then living to see

its prophetic fulfilment. Such a mission, however, has been accomplished with the aid of her associate workers, by President Emmeline B. Wells. We are justly proud of the achievement.

Unjust Profits

Economy should now be the gospel of the people. England has learned that no great nation can go through this war without paying its share in sacrifice and money. Profit and patriotism do not mix. When England entered the war, London merchants expected to see their ordinary trade disappear, and they were ready to shoulder any burden the war might impose, but trade has not been wiped out. The reason for this is that the workers are getting very high wages, and they are raising their standard of living. This is even so with us. Ordinary coal miners in Utah are making \$20 a day in some mines.

The formerly more prosperous middle class in England have had greatly to curtail their scale of living. They are giving up what the munition and industrial workers are gaining. Their incomes and profits have been reduced; their taxes have been increased, and they are feeling heavily the costs of the war. There has been a great levelling of classes, and this surely is a distinct social gain. We may look for like conditions in America. Luxury must cease; profiteering in business must cease, and the big manufacturers as in Britain must give to the cause of the war. In Great Britain they are giving as high as 80% of their net income.

In Utah we are subscribing among many other things, for \$9,000,000 for War Savings Stamps. To meet these obligations and others it is absolutely necessary that the people of this state, (and like conditions apply to the whole West), must increase their production and reduce their consumption, both of manufactures and of food. Every manufacturing industry must be shifted to necessities, while luxuries and things unnecessary must be abandoned. We must be thrifty and economical. Our manufacturers, and dealers, must learn that it is unpatriotic, yea even treasonable, to profiteer. The producer and the workman alike must learn to sacrifice, to give, to economize. But down with the business man or workman who would take advantage of the times to profit unjustly!

New Books

Two Thousand Gospel Quotations, is the title of the latest addition to home literature. The book contains classified quotations from the Bible,

the Book of Mormon, the Doctrine and Covenants, and the Pearl of Great Price, the authentic and accepted Church works. Judge Henry H. Rolapp, well known in the state and the West as a leading jurist, a successful business man, and a lover of literature, is the author. The book is unpaged, but every paragraph is numbered from one to two thousand. The book has a table of contents, a complete enumeration of names of all persons and places mentioned in the Doctrine and Covenants, with a short summary of statements affecting each of them, as set out in the Revelations, with citations indicating where such statements may be found; also an extensive word index, enabling the reader readily and quickly to find any desired passage. The volume is subdivided into thirty general heads with two hundred and four sub-heads, which in turn, are divided into two thousand paragraphs. The thirty general headings are on such subjects as: "The Holy Trinity," "God the Eternal Father," "Jesus Christ the Son of God," "The Holy Ghost," "Man's Pre-existing relationship with God," "Satan and his work," "The fall of man," "Death and the Resurrection," "Atonement and Redemption," "Apostasy from the teachings and Church of Christ," "The Restoration, Fulness of the Gospel," "Restoration of the Book of Mormon," "The Bible and other Holy Scriptures," "Continuous revelation," "Joseph Smith, the Prophet," "The Priesthood of God," etc.

Remarkable dexterity in plan, painstaking research, and a marvelous aptitude for classification and arrangement are evident in the work. Every verse in the Doctrine and Covenants is either quoted or cited under some appropriate heading. As a whole the unique little volume will be a welcome acquisition to the desk of every student of the gospel, of the establishment of the Church of Jesus Christ of Latter-day Saints upon the earth, and of the principles and doctrine of the Dispensation of the Fulness of Times. It is neatly bound and printed, published by the Deseret News.

Love and the Light, an Idyl of the Westland, a new poem by Orson F. Whitney, has appeared in print, and is being widely circulated through the Reading Course of the Mutual Improvement Associations. Competent critics have pronounced the work one of the most delightful poems ever written by that well-known author. The poem is a love story with a purpose. The story delightful, the purpose noble. Like all Idylls, the story is simple, calm, and more concerned with situation than with movement, though containing enough action to insure the undivided attention of the reader from the beginning to the end. The influence of higher criticism, the notions of present atheism, and the effect of super-education, which have recently crept into the hearts and minds of the young people to the detriment of their religious welfare, are interwoven with a love story of the lives of the hero and heroine. At the same time the doctrine and the philosophy which the author aims to implant in the heart, and counteracting those influences, are presented in clear and unanswerable argument which the reader naturally absorbs as the story proceeds. The word pictures of western scenery, particularly the indescribable Grand Canyon of the Colorado, and the spirit of the south-west, are impressive and fascinating. The little songs and poems incorporated in the general text are beautiful and attractive gems. "The Educator" particularly, is a poem within the poem, for thoughtful consideration and contemplative reading. Many a young lover will adopt the little poem, "The Portrait," for his own sweet love (page 24). If he is a true man, in later life, he will delight in the song of "Hope to Memory" (page 34). The unsuccessful wooer will find comfort, perhaps, in "Misanthropy" (page 54). In it, at least, he will find a vent for his distrust of human nature. When found in a vein which seeks to quench the spirit of a love which spurns oblivion, the young man will find comfort in the poem "Good-bye" (page 91). Thousands who are waiting for "Sammy" to come

marching home from the present conflict, will find comfort, joy, and refreshing satisfaction in the poem "Mustered Out" (page 110).

In the *Idyl*, marriage and home life are advocated in most beautiful sentiments. The conversion to the truth, first of the hero and at length of the heroine, is brought about naturally in a way brimming with human interest; their meeting, their separation, their return through force of condition, their religious experiences and conversion to the gospel, and their final union in love as man and wife, are beautifully set forth. In our estimation the poem stands first among the numerous productions of the noted poet and historian.

Messages from the Missions

Elders and Lady Missionaries of Dayton, Ohio, Southern States Mission

Elder Golden Taylor incloses a photograph of elders and lady missionaries laboring in Dayton, Ohio, Southern States Mission: "Daily we see the hand of the Lord manifest as we press forward in our endeavors to bring the people to a realization of the restored gospel. During the winter months the anti-'Mormon' lecturers have been busy in the various large cities of this state, trying to arouse public sentiment against the work, but never in one instance have they been successful. Good weather is returning, and we are taking advantage of it on the street corners where we find eager and attentive audiences to listen to our message."



"Bottom, left to right: Ethel Varley, Provo; Conference President Theo Blechert, Salt Lake City; Terrence C. Heaton, Orderville, Utah; Nettie Pearce, Montpelier, Idaho; top row, Geo. J. Davis, Shelley, Idaho; Golden Taylor, Provo, Utah."



ELDERS AND LADY MISSIONARIES OF LOS ANGELES, CALIFORNIA

Top row, left to right: Arthur E. Wilson, Kate Robinson, Emma Christensen, Ruby Sorenson, Reeves Rowe, Franklin C. Millward, Idella Dahl, Julia Cherry, Irene Clayton and Eva Miller. Second row: Luella Anderson, Laura Clyde, Leona Layton, Eva Sorenson, C. W. Sorenson, Myron L. Western, D. D. Bodily, Leeman A. Jorgenson, Burgett Larson, Mary A. Muir, and Artimisha Neilson. Third row: Fred E. Rolapp, William A. Taylor, Clyde R. Richards, John Walsh, Conference President Thomas M. Irvine, Mission President Joseph E. Robinson, Mission Secretary Elder J. LeRoy Horsley, George A. Robison, Isaac B. Roberts, Doriel Jensen and Mark Bigler. Bottom row: Robert A. Huntington, Verne W. Weight, Seymour L. Mendenhall, Jr., Cyril Call, Clayton Sorenson, Dalton Okerlund, Joseph Jenson, Ervine Bohne and A. J. Alder.

The Work in Los Angeles

Conference President Thomas M. Irvine of Los Angeles writes of the work in that district:

A goodly number of people in Los Angeles have expressed a desire to have the principles of the gospel explained to them. Opposition is not so prevalent as heretofore, and many invitations are extended to the missionaries to return and explain the plan of life and salvation. On account of the scarcity of elders we have not been able to do as much country work as we had planned on doing, but reports from the elders in Arizona show that they are enjoying the spirit of their work. The people are anxious and ready to learn the gospel truths of "Mormonism." The elders are tracting as much of the country as possible before the weather becomes too hot. In some cities of this mission we are having good success in our street meetings, but in other places the city officials have assigned us such poor locations to hold our meetings that we do not have the success desired. We hope, however, that in the future these conditions will be greatly improved.

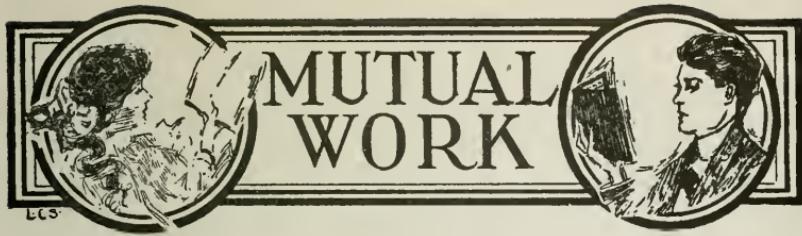
—*Thomas M. Irvine.*

Turned to the Great War

Elder Leo G. Robertson, writes from Newcastle, New South Wales, Australia, April 19: "The elders laboring in the Newcastle branch of the New South Wales conference of the Australian Mission, have realized many blessings from the Lord in the past, and are receiving daily new testimonies of his goodness. This branch has just recently been opened. We have a goodly number of Saints and friends, but generally we find a spirit of indifference prevailing among the people in religious matters. Their minds



are turned towards the great world war. Most families here have been called upon to furnish men for the fighting forces. Elders, left to right: Wm. H. Dittmore, Pleasant Grove; Leo G. Robertson, Springville; Leonard Fuller, Eden, Utah. We receive the *Era* and obtain much joy and pleasure in reading its contents, as do also the Saints and friends."



Y. M. and Y. L. M. I. A. Annual Conventions, 1918

Dates of Conventions

August 3 and 4—Alberta.
August 10 and 11—Taylor.
August 17 and 18—Big Horn, San Juan.
August 24 and 25—Young.
August 31 and September 1—Panguitch, San Luis.
September 1—Bingham, Cassia, Fremont, Hyrum, Nebo, Sevier.
September 3 (Tuesday)—Wayne.
September 7 (Saturday)—Bear Lake.
September 7 and 8—Kanab, Morgan, Oneida.
September 8—Jordan, Malad, Montpelier, North Sanpete, Pioncer, South Sanpete, Tooele.
September 13 (Friday)—Teton.
September 14 and 15—St. George, Star Valley, Union.
September 15—Benson, Cache, Cottonwood, Ogden, Rigby, Summit, Yellow-stone.
September 21 and 22—Carbon, Deseret, Parowan.
September 22—Bannock, Box Elder, Liberty, North Weber, Salt Lake, Utah.
September 26 (Thursday)—Uintah.
September 28 and 29—Duchesne.
September 29—Alpine, Blackfoot, Ensign, Granite, Idaho, North Davis, Port-neuf, Tintic.
October 13—Bear River, Juab, Pocatello, Shelley, South Davis, Wasatch, Weber, Woodruff.

The following stakes will hold conventions in connection with quarterly conferences in October and November: Beaver, Boise, Curlew, Emery, Millard, Moapa, Maricopa, Raft River, St. Johns, St. Joseph, Snowflake.

PROGRAM

For Conventions held in Connection with Stake Conferences

Saturday, 4:15 p. m.

(Sunday, 9 a. m., where held separate from stake conference)

Joint Meeting of Stake Boards

1. Checking on Plan and Preparation for this Convention and for the Season's Work General Board Member
2. What Has Been Accomplished?
 - a. In summer meetings and rallies.
 - b. In war savings.
 - (1) How many war savings societies organized?
 - (2) How many \$5.00 certificates purchased?

- c. In social work.....Stake Board Member
3. Name three of your greatest difficulties as Stake Boards. What three things have contributed most to the success of the work of your Stake Boards.....Stake Board Member
4. Helpful HintsGeneral Board Member

Saturday, 7:30 p. m. (Sunday, 10 a. m.)

Joint Meeting of Stake and Local Officers

1. Making the M. I. A. meeting an attractive, social, entertaining and educational center for the community (15 min.).....General Board Member
2. Special Activities, 1918-19 (20 min.).....General Board Member
3. Community singing:
 - a. What to sing.
 - b. When to sing.
 - c. Getting everybody interested.
 - d. The leader and the organist.
 - e. Demonstration (15 min.).....Local Officers

It is recommended that five to ten minutes be spent each evening in community singing; this period may follow prayer and precede the correlated program. It is not a song practice but spirited informal singing of songs of home and country.
4. The Advanced Senior Class (15 min.)
 - a. The subject.
 - b. The teacher.
 - c. Obtaining membership.....General Board Member
5. General discussion.

Sunday, 9 a. m. (Sunday, 2:45 p. m.)

Separate Stake and Local Officers' Meeting, Y. M. M. I. A.

1. What scouts, under good leadership, have done and could do for this stake.....Member of the Stake Presidency or High Council
2. The ClassesLocal Class Leader
3. Efficiency standards for 1918-19.....General Board Member
4. Missionary work in the home field.....General Board Member
Get the Spirit of the Lord and work hard under its influence.

Separate Stake and Local Officers' Meeting, Y. L. M. I. A.

1. The Y. L. M. I. A. Missionary
 - a. Her work as an enlistment officer.
 - b. Her influence (15 min.).....Stake Board Member
2. Class Work, 1918-19 (20 min.).....General Board Member
3. Why Reports are Called for (10 min.).....General Board Member
4. My Idea of an Efficient Y. L. M. I. A. (15 min.).....Stake Board Member
5. Discussion

Sunday, 10:30 a. m. (Sunday, 2:00 p. m.)

Stake Conference

Members of the General Boards of Y. M. and Y. L. M. I. A. and Religion Class are allowed 20 minutes each to present the following subjects:

1. Applying Religion Class work to Daily Life.....General Board of Religion Class
2. Service to God.....General Board Member Y. L. M. I. A.
3. Service to Country.....General Board Member Y. M. M. I. A.

Sunday, 2:00 p. m.

Stake Conference

Sunday, 7:30 p. m. (Sunday, 7:30 p. m.)

Joint Meeting of Y. M. and Y. L. M. I. A. and Religion Class

1. Special testimony meeting, participated in by local officers of the M. I. A. and Religion Class.
2. Testimonies and remarks by the visiting Board Members.
3. Special music will be provided by the Stake M. I. A. Boards.

M. I. A. ACTIVITIES

The following work is outlined for 1918-19:

1. Contests.

A. Public Speaking Contest.

This contest is for Seniors only. Tryouts will be held in wards, stake districts, stakes, and Church districts as heretofore, and will be governed by the same rules as formerly made.

Officers are urged to concentrate their efforts in making this event worth while. This is the only event outlined by the General Boards to be taken up, first in the ward, then the stake district, the stake, the Church district, and at the grand finals.

The five preliminary programs printed in this circular suggest subjects for public speaking which may be used as contest addresses.

For Church districts, see *Y. M. M. I. A. Hand Book*, 3rd edition.

Regulations

Senior Public Speaking (10 minutes).

Open to Seniors only.

Points for judgment:

1. The idea—20 per cent.
2. The development—50 per cent.
 - a. Introduction.
 - (1) Simple, direct, earnest, suggestive of material to follow.
 - b. Body.
 - (1) Develop theme which should be persuasive rather than merely matter-of-fact.
 - c. Summary.
 - (1) General conclusion taken from the body of address.

All individuals entering the grand finals in Salt Lake City must send type-written copies of addresses to the General Boards no later than May 25.

B. Declamation Contest.

This contest is for Juniors only. Tryouts will be held in wards, stake districts, and stakes. The preliminary programs printed in this circular suggest subjects which may be used in contest.

C. Junior Chorus Contest (6 or more members, boys and girls separate).

This contest is for Juniors only. Tryouts will be held in wards, stake districts, and stakes. The preliminary programs printed in this circular suggest songs which may be used in contest.

D. Drama Contest.

This contest is open to all-members. Tryouts will be held in

wards, stake districts, and stakes. The drama suggested for contest: "The Power of Loyalty," a war-time play of today; price 25c. May be purchased at Deseret News Book Store. Other plays of like character may be used.

II. Scoring Record.

A. Individual Record.

An individual record will be kept. Blanks for this purpose will be prepared by the General Boards and furnished to the organizations at cost. One record blank for each member will cover the entire season. These should be filed under suitable cover.

Records of the Young Men's and Young Ladies' Associations are to be kept separately.

It is recommended that members other than secretaries be appointed to have this work in charge, they, however, to co-operate with the secretaries.

The record can be easily kept; in giving credits for activities participated in, the individual only (not the group) is to be considered.

At the end of each month, the credits of all individual members of both associations will be totaled, placed on the ward scoring blank and sent to the stake secretaries.

Awards will consist of red, white and blue colors. Each stake board may design its own awards; these should be inexpensive.

Wards with population of 500 or over:

Each ward association (whose ward population is 500 or over) scoring 300 points will receive the red color; each association scoring 500 points, the red and white colors; each association scoring 700 points, the red, white, and blue colors.

Wards with population of less than 500:

Each ward association (whose ward population is under 500) scoring 100 points will receive the red color; each association scoring 300 points, the red and white colors; each association scoring 500 points, the red, white and blue colors.

The ward earning the red, white and blue colors (combined) three months or more during the season, one of which must be the closing month, will be awarded the colors permanently. Any ward earning a color one month and failing to make the required number of points the following month gives up the color.

Stakes having 50 per cent or more of their wards permanently winning the three colors will receive honorable mention at June Conference, also in the *Era* and *Journal*, and a special certificate from the General Boards signifying excellency in M. I. A. Activities.

For list of activities in which individuals may score, see scoring blank, page 6.

B. Association Record.

In addition to the individual scoring record, the associations may also score on the following points:

1. Ward Officers' Meeting.—For each weekly officers' meeting held with order of business and 50 per cent or more of the officers present at the appointed time, 10 points.

2. Correlated Program.—For each correlated preliminary program, 10 points.

3. Stake officers' Meeting.—For each officer present at stake monthly officers' meeting, 3 points.

4. Punctual Attendance.—For every person present at the time M. I. A. meeting should begin, 1 point. (Officer at the door count and

record those who enter before time meeting should begin. Credit for punctual attendance may also be counted on joint Sunday evenings and Activity evenings.)

5. Reading of Lessons.—For the reading of lesson prior to evening meeting, 1 point. (Before preliminary program, call for rising vote of officers and members prepared).

In addition to the above, the totals of points scored by individuals in the different activities will be added to this association record.

Ward scoring blanks will be furnished by the General Boards.

Stake secretaries should keep these monthly reports on file, in order to make report to the General Boards at the close of the season.

There will be four special activity evenings during the season: November 26 (debate); January 28 (dance); February 25 (contest in short drama); March 25 (ward contest in public speaking, declamations, and Junior boys' and girls' choruses).

Time for scoring. The time for scoring in all events except the reading course and War Savings Stamps begins on October 8, 1918, and ends on March 25, 1919.

Scoring in M. I. A. activities is limited to regular weekly and monthly M. I. Association meetings. In the regular class association meetings, scoring must be limited to the preliminary programs so as not to interfere with lessons. Special M. I. A. gatherings called and presided over by M. I. A. officers may be held for scoring in dramas, debates, and reading course, but for no other events.

Stake Officers.—Stake officers should keep a record of their scoring in M. I. A. Activities, this record to be kept separate from ward reports, but to be sent to General Boards at close of season.

M. I. A. ACTIVITIES

1918-1919

Personal Report Blank

Name..... Ward..... Stake.....

ACTIVITIES

Oct. Nov. Dec. Jan. Feb. Mar.

1. Reading { Reading Course
 { Era and Journal
2. Appearance on { Musical
 Programs { Literary
3. Dramas
4. Debates
5. War Savings Certi. Stamps
6. The Fund

Explanation:

1. Reading Course Books—3 points for personal reading, 1 point for group reading. Reading of *Era* and *Journal*—1 point for reading 25 or more pages of current issue, $\frac{1}{2}$ point for group reading. Credits to be counted from June 1, 1918. Credit on the October report the points scored during the summer.

2. Appearance on Programs—3 points for initial appearance, 1 point for each additional appearance. Scoring limited to preliminary programs and programs given on Activity evenings and Joint Sunday evenings. In order to score, assignments must have been made prior to evening of meeting.

3. Dramas—5 points for initial appearance, 3 points for additional appearance.

4. Debates—5 points for initial appearance, 3 points for additional appearance.

5. War Savings Stamps—10 points for each \$5.00 Stamp purchased since January 1, 1918. Credit on October report the points scored to date.

6. Fund—10 points for payment of annual fund before December 31, 1918.

Plan for Summer Work

Suggestive Programs for Sunday Evening Joint Sessions and for Special M. I. A. Gatherings or Rallies

SIXTEEN

Sunday Evening Joint Session, September 1

General Subject: "Religious Forces that Have Influenced Nations."
Exemplars of Righteousness

1. Opening hymn, "Hope of Israel."
2. Prayer.
3. Hymn, "Come, Follow Me" (Hymn book, p. 404).
4. Three Exemplars of Righteousness.
 - a. Joseph who was sold into Egypt.
 - b. Alma, the elder.
 - c. Paul, the apostle.
5. Closing hymn, "True to the Faith."

SEVENTEEN

Patriotic Rally or Special Gathering, Tuesday Evening, September 10

General Subject: "Our Allies."

Japan

1. Opening hymn, "O, Ye Mountains High."
2. Prayer.
3. Hymn, "Battle Hymn of the Republic."
4. Our Ally, Japan.
 - a. Her position as a world power.
 - b. Her part in the war.
 - c. Thrift and loyalty of her people.
 - d. Display and explanation of the flag.
5. Closing hymn, "High on the Mountain Top."

EIGHTEEN

Patriotic Rally or Special Gathering, Tuesday Evening, September 24

General Subject: "National Efficiency."

Efficiency Review

1. Opening hymn, "God Speed the Right."
2. Prayer.
3. Songs of Home and Country.
 - a. "My Bonnie Lies Over the Ocean."
 - b. "Old Oaken Bucket."
 - c. "Lead, Kindly Light."

4. Efficiency Review.
 - a. National (Summarize the work accomplished in the Nation).
 - b. Local (Summarize the work accomplished in your community).
5. Closing hymn, "Now, Let us Rejoice."

Note.—Provisions for reporting this work will be made in the annual report. Officers will therefore keep a record.

The Senior Manual for 1918-19

"Some Epoch-Making Events in the History of the Church"

By "epoch making events" is meant those events out of which have come the growth and development of the Church as an institution, and the happiness of the members of the Church.

The Aims of the Course are:

1. Putting our young men in possession of the fundamental facts concerning the origin, growth and development of the Church.
2. Awakening a new interest in the study of Church history.
- Producing a fixedness of conviction that the Church is under the direction and protection of a wisdom and power greater than man, and that to be in it and of it is the safest and most successful condition on earth.
4. Increasing the efficiency of our young men as defenders of the truth in private conversation, correspondence and public speaking.
5. Producing more joyfulness in gospel living among the young men of the Church.

Each lesson outline will contain:

- (a) Topical headings.
- (b) Brief paragraph statements of facts concerning the event.
- (c) Stimulating problems and review questions.
- (d) Bibliography.

Lesson Topics

1. Joseph Smith's first vision.
2. The visits of Moroni.
3. The translation of the Book of Mormon.
4. The restoration of the Priesthood.
5. The organization of the Church.
6. Building of the first temple.
7. Establishing a missionary system.
8. The gathering to and expulsion from Missouri.
9. The rise and fall of Nauvoo.
10. The martyrdom of the Prophet and Patriarch.
11. Concentrated review. Five minute orations on the events passed over.
The appointments for these orations should be made considerably in advance of date to be given.
12. The first succession in the Presidency.
13. The pioneer journey to the valleys of the mountains.
14. The Mormon Battalion.
15. Settling Utah. The Land of Promise. The place..
16. Settling the Land of Promise, continued. The plan.
17. Settling the Land of Promise. The results.
18. Condensed connected review. Five-minute orations.

Making Class Work Effective

Equip. Energize. Elevate.

1. Survey your field for information.

2. Collect facts.
3. Classify facts.
 - (a) Core facts.
 - (b) Collateral facts.
4. Decide on the Lesson Aim.

Supervise the Attendance:

1. By always being at the preliminary program exercises.
2. By a roll call and inquiries about the absent ones.
3. By consulting the attendance record and heeding its needs.

M. I. A. Calendar, 1918-19

Tuesday Evenings

October:

8. Opening Social.
15. Lesson 1.
22. Lesson 2.
29. Lesson 3.

November:

5. Lesson 4.
12. Lesson 5.
19. Lesson 6.
26. Special Activities.

December:

3. Lesson 7.
10. Lesson 8.
17. Lesson 9.
24. Christmas Eve.
31. New Year's Eve.

January:

7. Lesson 10.
14. Lesson 11.
21. Lesson 12.
28. Special Activities.

February:

4. Lesson 13.
11. Lesson 14.
18. Lesson 15.
25. Special Activities.

March:

4. Lesson 16.
11. Lesson 17.
18. Lesson 18.
25. Special Activities.

Sunday Evenings

October:

6. Sunday Joint Program.
8. Opening Social (Tuesday).
15. Lesson 1.
20. Lesson 2.
27. Lesson 3.

November:

3. Sunday Joint Program.
10. Lesson 4.
17. Lesson 5.
24. Lesson 6.
31. Testimony Meeting.

December:

1. Sunday Joint Program.
8. Lesson 7.
15. Lesson 8.
22. Lesson 9.
29. Testimony Meeting.

January:

5. Sunday Joint Program.
12. Lesson 10.
19. Lesson 11.
26. Lesson 12.

February:

2. Joint Program.
9. Lesson 13.
16. Lesson 14.
23. Lesson 15.

March:

2. Joint Program.
9. Lesson 16.
16. Lesson 17.
23. Lesson 18.

Advanced Senior Class Study

The first three lessons for this class will appear in the September *Era*. For Lesson topics and plan see page 835, July, 1918, *Era*.

Y. M. M. I. A. General Fund

In the list of stakes that paid 100% or more for the Y. M. M. I. A. General Fund, 1918, there were two stakes inadvertently omitted in the list

which was published in the *Era* for July, on page 837. These two stakes are:

Teton stake, 129.6%.

Raft River stake, 102.4%.

This adds two stakes to the twenty reported in the July number of the *Era*, and it will be noted that Teton stands second in the whole list, Boise being first. Raft River takes the eleventh place, with 102.4%.

We repeat that the General Board is sincerely thankful to the officers of these twenty-two stakes who came within the requirements for the Fund and trust that others, seeing their good work, will add to the number at least fifty more stakes, for the season that will soon open.

The War Savings Stamp Campaign ,

The Y. M. M. I. A. are sincerely and effectively behind the War Savings Campaign. Officers are urged from the highest to the least, to take an active part, either in the formation of War Savings Societies, or in standing back of such organizations as are already established in the different wards throughout the intermountain region. Pushing the War Savings Campaign is one of our summer activities, and a most perceptible impetus should be noticed in this activity during the present month.

At present there are thousands of dollars being collected every week and sent to the Post Offices through the Boy Scouts of America who are associated with the Y. M. M. I. A. Other thousands are being collected by our membership in working through other organizations and societies, and particularly through the ward organizations which are being largely supported, as far as the work goes, by the Y. M. M. I. A. members, every one of whom considers it his patriotic duty to save and to buy War Savings Stamps and get others to do the same thing.

It makes no difference whether as an organization we get the credit or not. If we can get it, so much the better. But no matter, just so that the work is accomplished. While it may discourage some of our boys not to have the credit for the work that they are doing, it is not so much a matter of credit as a matter of getting the work done and of supporting the organizations that are formed to have it done. Every member of our organization should own a certificate and he should likewise be energetic in obtaining one from every other citizen in the land. Work for promises and collections, and get them early and often and let there be no slacking in the work until the organizations that you are interested in shall go "over the top" in this respect as in all others: A war savings certificate for every man, woman and child.

Push the work today, a little harder tomorrow, and stay with it until you have accomplished the purpose.

Every officer of the Y. M. M. I. A. should ask himself these questions: Are you personally doing your full duty in this respect? Is your Association doing its full duty? Are the members of your association and the scouts of your organization engaged actively in this work? What is the result? If the answers to these questions are not satisfactory, stir up new effort and see that the work is not neglected until every man, woman and child, in your association or ward, have subscribed and paid \$20 for a War Savings Certificate.

The General Board Y. M. M. I. A.



Hon Joseph Howell, former Republican Congressman of Utah, died at Logan on the morning of July 18, stricken with hemorrhage of the brain.

John Wells, for twenty-eight years chief clerk in the Presiding Bishop's Office, was chosen on July 18, by the Presidency and the Twelve, as second counselor to Presiding Bishop Charles W. Nibley.

The Federal Prohibition Constitutional amendment, generally known as the Federal Dry-law, was ratified by the legislature of the state of Georgia on June 26. Georgia is the twelfth state to ratify the amendment.

Taxes on incomes and excess profits for the fiscal year ending June 30 last, levied under the War Revenue bill enacted by Congress last year, totaled \$2,821,340,801, the total revenue collected from all sources was \$3,671,918,236.

The French National Holiday was celebrated in the United States, July 14. The Stars and Stripes and the Tri-color floated from flag staffs throughout the Union. Churches held exercises, libraries arranged exhibits of things pertaining to France, and in other ways the French people were remembered in their present struggle for freedom from the oppression of the Huns.

Edward Moore, first shell-shock victim to return to Utah, and who was referred to in an item in the *Era*, for July, page 638, was there called a native of Utah who enlisted in Canada, January 8, 1915. We have since learned that Mr. Moore is a native of Oldham, Lancashire, England, and that he had been here in Utah about seven years when he went to Canada to join the colors. He is not a citizen of the United States but is a native of England.

Profiteering exists among American industry at the present time to a considerable extent, due in part to advantage being taken of war pressure for heavy production, and in part to inordinate greed and bare-faced fraud. This was an announcement by the Federal Trade Commission on June 29 in the report sent to the Senate. It did not escape Utah. A flouring mill in Salt Lake City was ordered to pay the Red Cross \$1,000, and close for a week commencing July 1. It should be said to the credit of Utah business that the concern was a Colorado corporation.

Haiti has declared war on Germany. The Council of the State, acting in accordance with the legislative powers given it under the new Haitian constitution, unanimously voted the declaration of war upon Germany which was demanded by the President of the Republic in consequence of the deaths of eight Haitiens on the French steamer, *Montreal*. This was announced on July 15. Haiti is the twenty-second nation to declare war on Germany. Diplomatic relations with Germany were severed in June, 1917, after the West Indian republic had protested against Germany's unrestricted submarine warfare, demanding compensation for losses to Haitien commerce and life.

Army draft men for Utah, for the month of June, numbered nine hundred fifty-three. Five hundred men were sent to Camp Lewis within the

five days from June 24 to 29, then four hundred and fifty-three grammar school graduates with some experience along mechanical lines and an aptitude for mechanical work, were to report to the commanding officer at the University of Utah on June 15, to receive a course of training at government expense fitting them to serve in army positions, requiring knowledge of auto mechanics, driving, blacksmithing, carpentering, electricity, gas-engine, concrete working, and wireless operating, including many kinds of military service both at the front and behind the lines.

Forest Montgomery, Headquarters Co., 127th U. S. N. G., A. E. F., France, writes to his father, R. Montgomery, Heber, Wasatch county, Utah, June 5: "I am still alive and well. I have been in the trenches since you heard from me last, some fifteen days. It sure is some experience. I have had large shells hit and burst all around me, but they didn't scare me a bit. I felt perfectly safe at all times. I had no occasion to shoot my gun, but was prepared to. I was operating at a telegraph station, and it sure is a dandy job. I don't know when I will go back into the trenches, but don't worry about me. I think I will last as long as any of them. Write often. I wish I could get a letter or two from any of my friends. Please send me the *Wave* once in a while and also the *Improvement Era*."

The Twentieth Infantry which has for long months been stationed at Fort Douglas, Salt Lake City, left on June 28 for Fort Riley, Kansas, to prepare for over-sea duty either in Italy or France. They left in six special trains which pulled out of the yards between nine o'clock and three on the day of their departure. There were two thousand, one hundred and eighty-eight enlisted men, and eighty-six officers aboard the six special trains. The entraining of the troops was accomplished smoothly and without mishap of any sort. The large crowds of people were somewhat disappointed in having the soldiers march to the train by a street which they had not anticipated, the soldiers going on North Temple street to the station instead of South Temple, as those who had learned of their departure thought they would.

Field Marshal Von Hotzendorf, the Austrian commander, has been displaced by a German regime, which will hereafter control the Austro-Hungarian army. General Otto Von Below was placed in supreme control on the Italian front. General Below is one of the most noted of the German army leaders. He commanded the main attacking force which led to the disastrous Italian retreat across the Isonzo river, and as far as the Piave, last fall. Von Below is known, next to Generals Mackensen and Von Hutier, as the most successful break-through tactician and strategist in the German army. Lately he commanded an army in the West in the drive at Picardy, and was one of the most successful in the drive on Amiens, and also between Rheims and Soissons, in the push to the Marne.

The Fifth German Drive since March 21, on the Western front, began in the early morning hours of July 15, on a fifty-mile front between Chateau-Thierry thence East to Rheims and beyond. The Americans were attacked at several points, and it is surmised that General Hunter Liggett has an army of 225,000 men both east and west of Chateau-Thierry. They made a number of counter-attacks and captured some ground as well as took many prisoners in their fierce encounters. The Germans made some headway east of Rheims and also east of Chateau-Thierry, but it was generally conceded, on the 16th, that the drive had been a failure. They were reported to have lost over 100,000 men on the 17th. On the morning of the 18th more than 20 villages were re-captured by the French and American troops as well as several thousand prisoners and important war materials, between the Aisne and the Marne, on a front of approximately 28 miles. On the 19th Soissons fell, and the Allies took 30,000 prisoners.

American Independence Day, July 4, 1918, was generally celebrated in England and France. The Stars and Stripes were hoisted on public buildings, and other demonstrations were shown in honor of the birthday of Independence in America. The day was celebrated among other activities in the United States by one of the greatest ship launching events in the history of the world. One hundred merchant ships, with an immense tonnage, was launched in the waters of the United States on that day. The news had been sent to the boys in France, and General Pershing hearing the inspiring words, telegraphed Washington: "No more defiant answer could be given to the enemy's challenge. All ranks of the army in France send their congratulations and heartfelt thanks to their patriotic brothers in the ship yards at home. With such backing we cannot fail to win. All hail, American ship builders!"

*One hundred ships were launched on the 4th of July, in the United States. This great splash of American vessels took place according to the program of the fleet corporation, and which was intended not only to celebrate the 4th of July, but to re-echo in the ears of the German war lords. The first ship was launched at one minute after twelve o'clock on the morning of the 4th of July at Superior, Wisconsin, and up until late in the day, cargo carriers and other type of vessels were sent overboard in every part of the country to help build the ocean bridge for the allied fighting forces in Europe. In many of the yards new fields were immediately laid after the ships left the ways. The largest boat launched was the *Indianapolis*, 12,500 tons, at the Pussy & Jones yard, Gloucester, New Jersey. Premier Lloyd George sent congratulations from across the seas and there was general rejoicing among the allies.*

Mohammed V, Sultan of Turkey, died on the evening of July 3, 1918. He was a brother of Abdul Hamid and ascended the throne of the empire following the deposition of Abdul by the National Assembly on April 27, 1909. His name was then Prince Rechad Mohammed, but on ascending the throne he became Mohammed V. He was born in 1845, and almost half of his life was spent a prisoner in the Damul Rechad Palace, Constantinople, where Abdul Hamid kept him so that Abdul's son might succeed to the throne in the event of his death and not Prince Rechad. Mohammed's reign was disastrous. The Italians took Tripoli; most of the European dominions of Turkey were seized in the first Balkan war; the entry of Turkey into the Great War was very costly; the Russians invaded Armenia; the British drove the Crescent far up the valleys of the Euphrates and the Tigris, and the loss of life and treasure was staggering. Yussuf Izzedune, who is to succeed Mohammed, is the oldest son of the Sultan Abdul Aziz who was deposed in 1876, and is the first cousin of Mohammed V.

The United States Army in France has grown from 1,718, in May, 1917, to 1,019,115 on July 1, 1918. The embarkations in the months intervening are as follows:

1917.	1918.
May	1,718
June	12,261
July	12,988
August	18,323
September	32,523
October	38,259
November	23,016
December	48,840
	<i>Aggregating</i>
	<i>46,776</i>
	<i>48,027</i>
	<i>83,811</i>
	<i>117,212</i>
	<i>244,345</i>
	<i>276,372</i>
	<i>14,644</i>
	<i>1,019,115</i>

These figures were made known by President Wilson at Washington, July 2. He said it disclosed a record of achievement which he thought must

cause universal satisfaction, and would give additional zest to our national celebration of the Fourth of July. Before the middle of July it was officially announced that above a million one hundred thousand American soldiers had landed in France.

The Utah Artillery Band, 145th Field Artillery, Camp Kearny, Cal., made a tour of Utah during the month of July, being billeted to hold concerts, July 2, at Milford; July 3, Provo; July 4, Ogden, at which bye the bye, they took in over \$1,000; July 5, Brigham City; July 6, Logan; July 8, Salt Lake City; July 9, Bingham; July 10, Lehi; July 11, Park City; July 12 to 15 inclusive is a rest period or vacation; July 16, Lagoon; July 17, Mt. Pleasant; July 18, Ephraim; July 19, Richfield; July 20, Nephi; July 22, Eureka; July 23, Price; July 24, Salt Lake City. The band master is Clarence J. Hawkins, and Lieut. Chaplain B. H. Roberts had the general arrangements in hand. In Salt Lake City a large and enthusiastic audience welcomed the boys who gave them a splendid musical entertainment, which netted over \$1,500. They met hearty welcome throughout the state, and returned to Camp Kearny on the 26th. Lieut. Roberts, chaplain of the Utah regiment, said of the band:

"This band has been the soul of the camp the past few months. It has been both an inspiration and a comfort to the men during the long, trying days of waiting. I do not know how the men would have borne up and kept their fine spirit of courage and patience without the wonderful music of their band."

"The work of this organization has been just as important in the California encampment as it will be when it makes inspiring music at the front. It has created and preserved the morale of the boys, and that is the best it can hope to do in the critical days 'over there.' So we may say the band has already had its opportunity."

"I wish a mistaken notion about the bandsmen might be corrected. Some people suppose it is exclusively a musical organization, but the musicians are trained for another kind of service as well. They are organized and equipped for first aid work. When fighting is on they will leave their instruments behind and work as a stretcher brigade. They are splendidly trained for this work."

Wounded in Action

John C. Ryan and Ralph C. Robinson, of Rawlins, Wyoming, National Army soldiers, were reported July 5, severely wounded in France. They were in the third contingent, Carbon county, and entrained October 2, 1917.

James C. Busby, of Salt Lake City, only son of Mrs. Agnes Trost, was severely wounded in action on Sunday, June 16, in France. He is 24 years of age, and enlisted in the infantry while visiting relatives in Iowa. His father died when James was but a boy.

Joseph Meliton Martinez was severely wounded in battle June 4. He was born in Acada, New Mexico, is twenty-two years of age, and came to Salt Lake City to reside where he later married Mary Ellen Valentine, June 8, 1917. He was called to service November 2, 1917. A daughter was born to his wife on June 12, 1918.

Vern McCarrell, United States marine, was wounded in action in France, June 21, according to the casualty list. He was born in Vernal, Utah, May 11, 1893, and is a son of Mr. and Mrs. S. O. McCarrel. He volunteered in the United States Marine Corps, July, 1917. He joined the troops that left four months ago from Mare Island, and went into the front line trenches two months ago.

Don Crandall Wade, son of Mr. and Mrs. James Wade, of Warren, Weber county, was reported missing in action July 11. He was born in Liberty, Ogden Valley, twenty-two years ago last October, and later with

his parents moved to Warren. He enlisted December, 1917, in the signal corps of the regular army. He went to France on April 4. His brother Lieutenant Herbert C. Wade is stationed at Ellington Field, Texas.

Died in Service

George Elmer Marshall, of the 116th Engineers, son of E. A. Marshall of Rupert, Idaho, was reported in the U. S. casualty list, as killed, Sunday, June 23.

Corporal Charles E. Nelson, mentioned in the July *Era* as having been wounded on June 6, did not recover from the shock, but was reported dead, June 22. He was born in Salt Lake City, April 26, 1897. He enlisted in the marines June 14, last year, and was the son of Mr. and Mrs. Nils Nelson.

First Lieut. Thomas B. Lee, Co. D, 158th Infantry, Camp Kearny, died May 12, from blood poisoning due to infection from a hurt received while he was playing base ball. Funeral services were held at Idaho Falls, May 19. Services, with military honors, were held at Camp Kearny the day following the death, and were conducted by the regimental chaplain.

Seymour Howell, son of Mr. and Mrs. Henry H. Howell, of Nephi, Utah, and in military training at Dover, New Jersey, was drowned, according to word received at Nephi on June 28. Young Howell enlisted in the Hospital Corps, in May, 1917; was stationed at Fort Douglas until November, and then transferred to Dover. He was a highly respected young man and a graduate of the Nephi High School.

Geo. A. Hendrickson, who enlisted in the 2nd Engineering Corps, June 14, 1917, and went to France in September, was killed in action, according to information received, on Saturday, June 22. He was born May 12, 1894, in Salt Lake City, and was the only son of Mr. and Mrs. Geo. E. Hendrickson, who have a family of ten children. He was a member of the Church and a teacher in the 5th ward Sunday School.

Joseph S. Wilkes, 19 years of age, son of Mr. and Mrs. Albert Wilkes, of the Utah Photo Materials Co., Salt Lake City, was reported killed in action in France, in the Marine Corps casualty list published July 6. He was a member of the 6th regiment, 79th Company, and was in the fighting when Raymond Crow, the first Utah boy killed in action, met his death in battle. He left for Europe January 15, last.

Paul O. Hanson, in training with the 253 Aero Squadron, at Gerstner Field, Louisiana, died in the hospital there of chronic nephritis, July 2. He was 24 years of age and enlisted December 12, 1917, in the aviation department; was stationed first at Fort Douglas, transferred to Waco, Texas, January 25, 1918, and later to Gerstner Field, Lake Charles, Louisiana. He was the son of Mr. and Mrs. P. N. Hanson. The body will be sent to Levan, Utah, for burial.

Armstead A. Greene, Jr., son of Mr. and Mrs. A. A. Greene, died in France, on June 6, from wounds received in action. The young man enlisted in the infantry, December 18, 1917, and left for France, April 1, 1918. He was born in Ogden, February 2, 1896. His father was laboring there at that time as an operator for the Western Union Telegraph Co., but is now living with his family in Salt Lake City. The young man was a third-year student at the University of Utah when he enlisted.

Herbert F. Gledhill, son of Mr. and Mrs. Thomas Gledhill, Richfield, Utah, was killed in action on the Western front in France, June 14, the first soldier from Sevier county to give his life in the cause of liberty. He went to Camp Lewis in the fall of 1917, was later attached to the 26th Infantry, went to New York, then to England where his unit was brigaded with an English unit. He was seven months on the battle line, 27 years of age, and is survived by his parents and an infant son, his wife having died before he entered the army. He has four brothers and two sisters surviving. Memorial services were held in Vermilion ward, Sunday, June 30.

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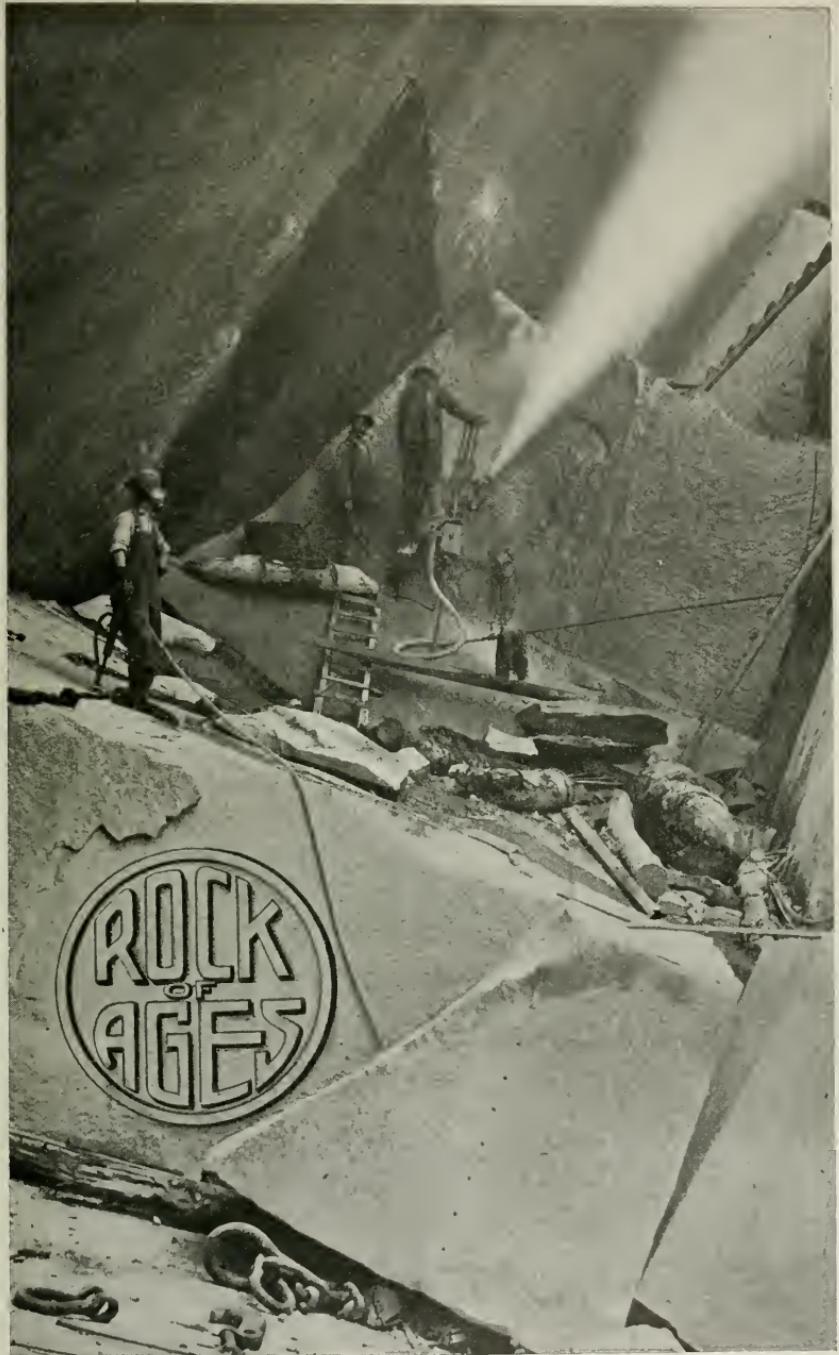
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